The Danger of Hard-heartedneſs to the Poor.

A

SERMON

Preach'd in the

Pariſh-Church of St. *Sepulchers*,

MAY 31. 1705.

Being *Thurſday* in *Whitſon* Week,

At a Meeting of the Gentlemen concerned in Promoting the CHARITY-SCHOOLS in and about the Cities of *London* and *Weſtminſter*.

At which Time and Place the ſeveral Maſters and Miſtreſſes of the ſaid SCHOOLS appeared with the poor Children under their Care: In Number above *Two Thouſand*.

Publiſhed at the Requeſt of many Perſons concerned in this Charity.

By *GEORGE STANHOPE*, D. D. Dean of *Canterbury*, and Chaplain in Ordinary to Her Majeſty.

LONDON,

Printed for *S. Keble*, *R. Sare*, *T. Goodwin*, *M. Wotton*, *S. Manſhip*, and *B. Took*. 1705.

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St. *Luke* XVI. Ver. XXV.

—Son, Remember that thou in thy Life-time receivedst thy good things, and likewise Lazarus *evil things: But now He is comforted, and Thou art tormented.*

AT the Beginning of the Chapter Charity to the Poor is urged upon us in the Parable of the unjuſt Steward; from the mighty Advantages to be made of it, when the Treaſures we are truſted with, which muſt ſhortly fail, and for the Management whereof we ſhall then be called to account, are ſo wiſely improved, as to ſecure for each Steward, faithful in his Charge, an Acceſs into bliſsful and everlaſting Habitations. With what Succeſs, the *fourteenth* Verſe acquaints us; for *the Phariſees, who were covetous, heard all theſe things, and they derided him.*

For reducing thoſe Minds whom the God of this World had ſo deſperately blinded, that Hopes and Rewards made no Impreſſion upon them; our Lord hath next Recourſe to Terrors and Puniſhments, that, if poſſible, they might be awakened by a Proſpect of the dreadful Conſequences, which Avarice, and Unmercifulneſs, and a Selfiſh Principle

and Spirit would otherwise not fail one Day to bring upon them.

This Motive, as the former had been, is propounded by way of Parable. Which I the rather choose to lay before you, because, agreeably to the Skill of Him, who spake as never Man spake, even those Circumstances, which might seem meant purely to adorn, do yet contribute to the Strength as well as Beauty, and all concur in helping forward the main Design of this Representation.

Carry your Eyes then from the 19th to the 26th Verse inclusively, and there you will see a Rich-man introduced, wallowing in Wealth, and lavishly expending it in all the Follies of Pride, and Pomp, and luxurious Living; sparing no Cost for the Ornament of his Person, the Grandeur of his Port and Figure, or the gratifying of his sensual Appetites. His Habit is described by *wearing Purple and fine Linen*, and his Table, by *faring sumptuously every Day*. But still it seems his Care was to live to himself alone: For, in the midst of all this Profusion for the Superfluities of Life, he suffered not the Necessities of other People to make any part of his Concern. Objects he wanted none: His own Gate presented him daily with a most deplorable one. A Beggar, who, in the Poverty of his Circumstances, had that yet more powerful Recommendation to Pity, the Misfortune of real Disability by Sickness and bodily Infirmities. This Creature was laid at his Gate *full of Sores*; and there he

he lay, that his Diſeaſes and his Ulcers might beg for him. The Relief he expected was very inconſiderable, nothing that could ſtreighten, or in the leaſt take off from the State of this Great Man; nothing but what muſt be loſt, if not diſpoſed of to his Advantage: For what Requeſt or Wiſh could be more modeſt, than the *deſiring to be fed only with the Crumbs that fell from the Rich-man's Table?* But of all other Afflictions, his utter Want of Friends ſeems to be moſt moving, none to care for, or to comfort him; none to dreſs his Wounds, or aſſwage his Pains; nay ſo helpleſs was he, ſo perfectly deſtitute and neglected, that, as if he had already been, what he was haſtening apace to be, a putrefied Carcaſs, *the Dogs came and licked his Sores.*

Yet all this had not Power to melt the Rich-man into Compaſſion. He eat, and drank, and dreſs'd on ſtill; ſaw not, or would not ſee, the diſmal Spectacle; gave not one Morſel of his broken Meat, what Slaves, and Paraſites, and Gluttony, and Revelling, could not conſume, to ſupport the drooping Spirits of a hunger-ſtarved Wretch. Nor one caſt uſeleſs Garment out of all his gorgeous Wardrobe was ſpared to hide the Shame, or warm the feſter'd Limbs, of naked *Lazarus.* Till at laſt, worn away with Want and Anguiſh, Nature ſunk under the Burden, and ſigh'd out the miſerable Remains of Life.

Nor could the Rich-man's coſtly Abundance render Him Immortal: a little while, and He was ſnatch'd away too. And now all the Difference

rente visible; between this lately gay and pampered, and that poor macerated Careass, was only a little empty Respect at going off the Stage; the solemn Pageantry of a pompous Funeral, the Formalities of a Mourning, the Bewailings of some few that lived upon his Table and his Vices; Whereas the other stole as it were out of the World without Noise or Observation, and as he had lived unregarded, so he dide unlamented.

This, I say, is the only Difference that appeared to Men: for Men use to look no farther than this mortal State. But our blessed Lord here hath opened a Prospect of another; One, that it concerns us to hold in greater Consideration, than all the Distinctions possible to be made by Birth, or Quality, or Fortune in the mean while; One, that endures, and cannot be undone again by any future Revolution. And, to the Intent this Account might be delivered with better Grace and more Authority, the boasted Father of those covetous *Pharisees* is brought in to assert and explain it. For, see the strange Reverse, and what a sudden turn Death makes in Men and their Affairs: That patient starved Cripple finds a bright Retinue of Angels ready to conduct him into Paradise; those Regions of Bliss, which are stiled *Abraham's Bosom*, from Him, the Father and renowned Example of the Faithful. The *Rich man also*, we are told, *died and was buried*. A very emphatical Expression, intimating, that there was an End of all His Happiness. And well it had

had been, if there could have been an end of Him too. But he also had proper Mansions, distant from, and as unlike those of *Lazarus*, as *Lazarus*'s and his had been lately upon Earth. Torments and Flames are now his Portion; and never did that needy Wretch ask an Alms, with half that Vehemence, or in half that Distress, as He now implores Relief to be ministred by the Hand of that formerly despised Creature. For in the utmost Anguish *he cried and said, Father Abraham, have Mercy on me, and send Lazarus, that he may dip the Tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame.* The Succour he intreated was, in appearance, but a small Kindness, yet in his present Circumstances it would have been thought a very great one. But so were the Crumbs that fell from his Table heretofore, and as welcome would they then have been; yet they were asked in vain: and therefore his Petition now must meet with no better Success. And, if this appeared hard, he is put in Mind, that there was a time when he had his Turn, and that *Lazarus* was not to be grudged his; that each had now their Recompence for the things done in their Body; and that the Recompence appointed to both was just. For the clearing of this Point is manifestly the Design of *Abraham*'s Answer in the Text, *Son, remember that thou in thy Life-time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.* The

The Intent of which Words, and of my ſtanding here to Day, will, I hope, be anſwered in ſome tolerable meaſure, by offering to your Conſideration,

I. *The Juſtice, nay, the Mercy of Almighty God in this and the like Diſtributions of his Bleſſings and Puniſhments.* And,

II. *Some Inferences naturally ariſing from hence, and ſuitable to the Occaſion of the preſent Aſſembly.*

I. I begin with the main Point, upon which it is fit your moſt ſerious Attention ſhould be fixed; That God, I mean, is juſt, nay, merciful, when in a future State, as in the Inſtance before us, the Rich and Vain pay ſo dear for their Proſperity; and the Poor and Afflicted have ſo ample Amends made them for their Hardſhips and Sufferings, to which Need and Neglect had expoſed them, in this World. In order to a right Underſtanding and due Senſe of which Diſpenſation, the following Particulars ſhould be diligently obſerved.

(1) *Firſt*, That ſuch Changes of Condition in a future State are by no means a neceſſary Conſequence of our different Fortunes in this. Nor does the Caſe in hand warrant us to infer, That every Rich man here ſhall be *tormented*, or every Poor Man *comforted*, hereafter. *Dives* had received *his good things in his Life-time*; but they were not the ſole Cauſe of his Torments after Death; *Lazarus* had

had received evil things in his Life-time, but neither were they the Cauſe of his Comforts after Death, if conſidered ſtrictly, and by themſelves. The Occaſions indeed of each they were, but their being even ſo much as Occaſions was not a natural but an accidental Effect, and depended entirely upon the Diſpoſition and Management of the Parties concerned in them.

The Rich man laid it on thick in *Purple and fine Linen*, in Vanity and Pomp; but the vaſt Sums thus ſquandered upon the Extravagance of Equipage and Apparel, ſome part of them at leaſt, had he ſo pleaſed, 'tis ſure, might have been laid out in clothing the Naked. And, if he had done this in any becoming Proportion, his Riches could not have riſen up in Judgment againſt him. He deck'd his Table too with coſtly Proviſion; and thus, in Riot and Intemperance, 'tis probable, in ſplendid Entertainments and ſuperfluous Delicacies, 'tis certain, he conſumed thoſe good Creatures of God, which he, who had received ſo very freely, ought to have given freely. But he might, inſtead of, or even with high Eating, have ſpared ſome little plain, and conſequently cheap Suſtenance, to refreſh thoſe hungry Bellies, which were in effect charged upon Him, by that liberal Providence, which brought them to want the Supports of his over-flowing Plenty, and laid proper Objects in his way to ſhed it ſelf upon.

Nay, though we should admit the very best of the Case, and better by much than this Parable represents it: Let us suppose him hospitable without Luxury, and splendid without Vanity, that both his Attire and whole Course of Living were agreeable to the Rules of Decency and Custom, and what the World would expect from his Quality and Estate: yet even thus were he very far from being without Blame. For the Poor have always a Right to some part of the Possessions of the Rich. And if this Man had not sinn'd in giving too much to himself; 'tis plain he sinn'd in giving too little to others; and worst of all in giving nothing, to such an Object as *Lazarus*. *Purple and fine Linen* may no doubt be very innocent; but they can never be so to them, who without any manner of Remorse can see their Brethren lie naked, and shivering, and perish at their Doors. A sumptuous Table may be not only allowable, but often commendable, nay sometimes necessary; but not to them, who grudge the very *Crumbs that fall from* it, to those pined Wretches, whose Necessities are so pressing, and their Requests at the same time so modest, as to desire Crumbs only for their Comfort and Relief.

This Man then was punished, not for possessing much, no, nor for spending much; but for spending it in a wrong and an unprofitable way. He laid all out upon that which was superfluous, and neglected that which was necessary. His Hand

was

was always open to his own Vanities, and always shut to the Necessities of the Poor; so far from retrenching one needless Expence, as not to relieve a helpless Wretch from perishing, by that which could cost him Nothing. Thus it was want of Bowels that condemned *Dives* to *Hell*, which had he had and exercised, the Riches he enjoyed had become Means of advancing him to a brighter Crown in Heaven. But Riches ought not to be blamed for the Abuses of them; for they are capable of being turned to good or evil Purposes, just as the Owners please. All this is clear from our Lord's Description of the last general Judgment. The Goats on the left Hand are supposed to have had the same Abilities and Opportunities of doing Works of Mercy, with the Sheep on the right; and both were equal, so far as both were able. But the Difference between them lay elsewhere. The Sheep exerted their Power gladly: They fed, and clothed, and visited the distressed Members of Christ, and for so doing they enter into Life Eternal. The Goats did not make the like Use of their Power; and, because they might have done the same good, but would not, therefore they are doomed to everlasting Punishment.

Thus the Case stands again with Regard to *Lazarus*. Had he murmured and blasphemed, or for a present Remedy betaken himself to Lying or Forgery, to Theft and Pilfering, to Tricking of Creditors, or any of those base and wicked Shifts, which we so commonly see Want drive Men to; this Evil here must have been Worse hereafter. It

was not Poverty alone could carry him into *Abraham's* Bosom; but Poverty adorned with a Mind and Life strictly honest, a Spirit meek and contented, resigned to God's Disposals, and humbly trusting in his Goodness, for a Recompence to be made in his due time. Many no doubt receive *good things* not in this Life only, but in the next too: and many likewise receive *evil things* in both. Therefore, when it is said, *Thou receivedst good things, and Lazarus evil things*; It is neither said, nor meant, that for their receiving them, one was tormented now, or the other comforted now; But those good things are brought to the rich Man's Remembrance, only that he might recollect, and see, and justifie God's Providence in all his Dispensations: To make him sensible, how largely even so ill a Man had shared in the Divine Bounty; and that those who have least of it in the next World, cannot fairly complain that God is their Debtor, when the whole Account is stated. And this is my

2. *Second* Consideration for evincing the Justice and the Mercy of God in the Case now before us. For He is certainly Just, who gives every one as much as his due: And He is certainly merciful, who gives every one more than his due: And it is no less certain, that both these things are done, as oft as wicked Men are prospered here, and *tormented* hereafter, or good Men afflicted here, and *comforted* hereafter.

Among several Arguments for satisfying our Doubts, with Reference to the unequal Distribution of

of temporal Blessings, this has not the least weight; That no mere Mortal is absolutely perfect, or even void of Sin; and yet scarce any is so desperately abandoned neither as not to have some commendable Quality, some Actions of a better kind, to temper and allay the Venom of his bad ones. Now Reason as well as Religion instructs us, that it becomes a holy and just Judge, to award a Recompence in Proportion to each Man's Deserts: So as that neither the wilful and open Violation of his Laws may pass unpunished; nor the Observance of them lye overlooked and unrewarded. But then the same Degrees of Nicety and Rigour are not alike necessary in both these Dispensations. For in punishing, the Penalty ought not to exceed what may justly be inflicted; because in such case the Sufferer would receive Wrong. But in rewarding, the Bounty may exceed the Merits of the Cause; and in remitting, the Offender may be spared a part of what in Strictness the Judge could inflict: Because Mercy is the Prerogative of a Supreme Lawgiver, and neither the Party, nor any other Person, is properly injured by extending it.

Now *Godliness*, we are taught, *is profitable for all things*; it serves every Interest a good and wise Man can have; as being encouraged by the Promises *both of the Life that now is, and of that which is to come*. Whereas a vicious Conversation is discountenanced by the Threatnings of both these Lives. So that God keeps his Word, if he reward

wind or plain Men, in either way or place, provided what he sends upon them in each kind be correspondent to their Deserts, and his own Declarations. And of that we shall be able to make some tolerable Judgment, by applying these general Rules of Justice to the Matter in hand, and setting the Beggar in the Parable, as a Specimen of good Men afflicted here, but comforted hereafter; and the Rich man, of wicked Men prospered here, but tormented hereafter.

Allowing then to *Lazarus* all the forementioned Virtues for sanctifying his Poverty, all that were possible to be attained and practised in those trying Circumstances; yet *Lazarus* was a Man; and of all Men we know that they *have sinned, and come short of the Glory of God*, as of all Sin we know, that the *Wages is Death*. Such Death, as when opposed to eternal Life, must mean a State of endless Misery. If God then determine to punish for Sin, Is it not kind and gentle to accept a temporary Pain, though this Calamity be present, rather than to reserve Men for an irremediable one, though that be distant and future? And if this Man, who is an Offender in some Points, be excellently good in the main; yet shall he be no loser at last, nor have Cause to think any of his good Deeds neglected, provided effectual Course be taken for Amends to be made him in that unchangeable Condition. Now of this we have positive Assurance, not only from the Estimate made by

St.

St. Paul, Rom. 8. 18. *I reckon that the Sufferings of this present time are not worthy to be compared with the Glory that shall be revealed in us.* But more especially, from that over-ruling Goodness, which, the same Apostle observes, renders those Sufferings instruments of our Happiness. For this is our Consolation, that our *Affliction is light*, that it is but *for a Moment*, that the *Glory* designed for our Retribution is a *Weight, a far more exceeding and eternal Weight of Glory*, 2 Cor. 4. 17. And lastly, that that *light Affliction worketh out this Weight* for us. And is it not now sufficiently clear, that both the Justice and Mercy of God are magnified, in that Adversity of pious Men, so largely paid, and improved to such vast Account? Nay, that even *Lazarus*, when thus comforted, had reason to think himself liberally dealt with, notwithstanding all the *evil things*, which he did or could receive in his *Life-time*?

Nor is the Point less clear, with respect to the other Branch of the Parable, wherein the rich Sinner receives *his good things* in present, and his Torments after Death. For those Torments are no more than the just Hire of an ungodly Life. The Blessings of this Life are promised indeed to Virtue, but it is to the sincere Pursuit and general Practice of Virtue. Where a very few good Qualities happen so to mingle, as to be vastly overpowered and out-numbred by bad, such Promises cannot take place. If then upon Persons, who incur the Punishment of this and another State both,

those

those of another only are inflicted; this is an Act of Long-suffering, here are kind Invitations to Repentance, and Warnings and Opportunities multiplyed for escaping the Judgments of both. Thus the Evil they receive hereafter, is what such Men have deserved; and the Good they receive here, is more than they have deserved. This is Bounty and Mercy, and that to be sure is Justice: Especially when the Neglect and Abuse of Mercy add to the Measure of their Crimes and Condemnation. All which, as it is agreeable to the Reason of the thing, so some have thought implyed in the Original Word. That Word implying to receive, not so properly in the Quality of a Gift, as of a Payment: and, that each of the Parties to whom it is referred, had the utmost they could demand, or with any manner of Title expect.

3. *Thirdly*, There seems to be somewhat of a peculiar Force in that Expression, *Thy good things*; that is, such as Thou didst esteem good, and prefer above all others. For wicked and worldly Men set their Hearts upon the present, and contemn and even hold in Derision all future Advantages. So that God proceeds with such People, not only in the Method of Justice strictly considered, but he complies with their own Wishes and Inclinations, and pays them such Coin as themselves choose to be paid in. If, at the summing up of the Account, this be found not to answer Expectation, they have none but their own Folly to thank for it; Which,

in despight of all Warning to the contrary, will make a losing Bargain, and place their principal Happiness, where it is not to be found. But with how ill a Grace does any Man complain for being taken at his Word, and call it hard to miss of that Felicity, which himself hath obstinately thrust away from himself? Thus *Dives* valued Wealth, and worldly Magnificence, and the Pleasures of Flesh and Sense, far before all the Blisses and Glories of Heaven; and he enjoyed the Fortune he would have carved for himself; *his good things in his Life time*. *Lazarus* on the other hand was content to undergo the Hardships of unpitied Poverty and Affliction, in Prospect of a Recompence after Death: And God gratifyed him in that better thing which he had chosen; and the Event proved, that he chose wisely, and had not trusted, nor submitted, nor suffered in vain.

The main Point resulting from the Text being by this time, I hope, sufficiently proved; as to the Justice and Mercy of God in distributing the Blessings and Punishments of this and a future State: I proceed in the *second* place to leave it upon you with some seasonable Inferences, and so conclude.

First, then, We learn from hence, what mistaken Measures They go upon, who form a Judgment of their own or another's Happiness and Misery, by their different Fortunes and Stations in the World. For, according to this Standard, who would have

ſcrupled to pronounce the Rich-man in this Parable moſt bleſſed, and *Lazarus* the wretcheſteſt of all mortal Creatures? And yet, How diſtant had this raſh Sentence been from the Truth of the Caſe? Alas! *The Faſhion*, ſays St. *Paul*, (or, as the Original hath it, the Scene) *of this World paſſeth away.* And an errand Scene it is indeed: a mere Theatrical Repreſentation, all over Deluſion and Deceit. Upon this Stage of Life we ſee, we admire, we envy, a Perſon ſupporting the Character of a Prince; We put his Splendour, his Retinue, his Wealth, his Power, and large Dependencies, into the Idea of the Man; But when the Curtain is let down, and Death ſhall (as long it cannot be before it will) diſrobe him, and ſtrip off all that borrowed Luſtre; this ſets us right, and diſabuſes thoſe falſe Imaginations, with which the ſolemn Pageantry of Forms, the Glitterings of Greatneſs, and the Diſtance of univerſal Obeyſance and Reſpect had blinded us before. 'Tis then we ſee the Man as he is; and till this Change be made, we judge in the dark. For He alone is great, whoſe naked Virtue merits our Eſteem. He alone rich, who is ſo towards God and in good Works. He only happy, who ſhines by his own Light: A Light, not like this Squanderer's, that dazzles Mens Eyes a while, and ſets in utter Darkneſs: but which, like that of *Lazarus*, riſes from the midſt of Obſcurity, grows ſtrong and bright, and, when eclipſed

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by Death, emerges from the Grave into perfect and eternal Day.

2. *Secondly*, Here is Comfort and Encouragement for those of our Brethren, whose Circumstances are straight and low in the World. This Passage shews, they shall not always be forgotten; But, if their Poverty be sustained with Patience and Contentedness, and Trust in a good God, there is a time coming, when He will not neglect them, though Men may. And they, who so haughtily and coldly look down upon their Sufferings in the mean while, may one Day find cause to envy their Happiness. For when the gay, but fleeting Vanities of this World shall be reduced to a Coffin and a Shroud; when Pomp and Honour vanish like a Shadow; when proud hard-hearted Wealth lies covered in the Dust, the Pity, or the Scorn and Curse of Survivers; then shall the godly Poor be taken up by Angels, and carried into Rest from Grief and Labour, to Mansions of Peace and Joy, and Glory everlasting.

Let this then, my Friends and Brethren, on whom the World hath frowned, let this support your Spirits, and soften all your Difficulties and Toils, that God hath chosen the honest and pious Poor for his own; and, provided they be rich in Faith and Virtue, without any Distinction of Quality or Fortune here, hath made them equal to the greatest of the Sons of Men, and vested them in the same Title to the same Inheritance, and every precious Promise

miſe, which his bleſſed Goſpel hath any where made to them, who beſt love, and are beſt beloved by Him.

3. But above all, in the *Third* Place, the Rich ſhould take this Warning, to uſe their Plenty wiſely, and profitably: leſt either their Luxury and Vanities, if it be employ'd amiſs; or the intemperate Love and Ruſt of this Talent, if not employed at all, be a Witneſs againſt them in the laſt Day. This Parable caſts no Reproach upon the Rich man, for raiſing his Eſtate by unjuſt and fraudulent Methods, or for not paying punctually for all his gay Cloathing and ſumptuous Table. And, yet ſuppoſing him the faireſt Dealer that ever lived, this ſingle Fault of Hard heartedneſs, and not diſtributing to the Neceſſities of the Poor, was ſufficient to conſign him to the Flames of Hell. So true it is, that they, who fall into Temptation by Wealth, periſh by a Snare of their own laying; and that it is not Money, but the Love and the Abuſe of Money, which is the root of all Evil. For Good This may do much: Much to other People, more to the Owners; and therefore they who have the Power and Means, muſt look well to it, that the Inclination be not wanting. Which Want muſt indeed be inexcuſable, eſpecially when ſuch Opportunities for improving, and ſuch Objects for inviting the Exerciſe of, this noble Grace of Charity, are plentifully and perpetually offering themſelves, as that which I am now come hither with a purpoſe of recommending to you.

The expedient I mean for this purpose is that of contributing to the necessary Instruction and pious Education of those, whose tender Years are the proper Season of receiving, and yet whose mean Circumstances expose them to this greatest of all the Miseries that attend a low Fortune, that they are disabled from procuring, at their own Expence, the Knowledge requisite to make them happy in this, or in a better World.

This is to imitate the Example of that blessed Redeemer, whose unspeakable Goodness, in sending to us the Light of his Holy Spirit, we have now lately been commemorating. And how can we express our Thanks more pertinently, than by partaking in his glorious Work, and helping forward the Design of those Gifts, *by giving Light too to them that sit in Darkness*: A Darkness, the more deplorable in Them to endure, the more blameable in Us to suffer still upon them, who live under the brightest Shine of the Gospel, and lack only Opportunities of letting in that Light upon the poor and ignorant, which sheds its Rayes so plenteously in our Church and Nation, and ought, so far as in us lies, to be communicated to every Soul among us.

It is not therefore a Knowledge of empty Speculation, or wanton Curiosity, that I stand here an Advocate for. Such as may render the Youth brought up in it pragmatical and busie, dangerous and troublesome to others, or disposed to think

think of themſelves more highly than they ought to think; But it is a Knowledge tending to make them juſt and peaceable, uſeful and induſtrious; neceſſary to qualifie them for getting their daily Bread, and even more neceſſary than their daily Bread. By this they will be enabled to ſupport themſelves; by this to requite the Care, and to aſſiſt the Poverty of their Relations; by this, inſtead of becoming an unprofitable Burden, to bring Advantage, to the Publick, in honeſt Labours and ſerviceable Trades; and, which is beſt of all, and a more truly Chriſtian Conſideration than any of the former, by this they will be taught to uſe the World, as not abuſing it; to be faithful and ſtrictly juſt in all their Dealings; to renounce the wicked Arts of Diſhoneſty and Deceit; to know, that the whole Earth, could they poſſeſs it by ſinful Courſes, is an Exchange not worth the loſing their Souls for: In ſhort, by this they will be guarded from thoſe Temptations, to which Want, or Ignorance, or Idleneſs, lays Men open; delivered from the Scourge and Gibbet; the lewd Lives, and the ſhameleſs Deaths, of which we ſee and hear ſo many lamentable Examples in and about this City, and of which too ſo many Wretches, with their dying Tears, aſcribe the Cauſe, to want of that Education, in a Life of Diligence and Buſineſs, and of that early ſeaſoning with Principles of Religion and the Fear of God, which the Charity I am exciting is intended to make effectual Proviſion for.

It

It were eaſie to enlarge upon theſe Motives, longer than your Patience ought to be exerciſed, and yet I durſt promiſe my ſelf as favourable a Hearing upon this, as upon any Subject whatſoever. For I remember where I am; In an Audience of Perſons, whoſe own Experience hath taught them the Happineſs of early and pious Inſtructions; Of Perſons, who need only be put in mind of things, which others ſhould have been informed in. You therefore, my Brethren, are, I hope, duly ſenſible, that, when our Lord declares, that we ſhall have the Poor always with us; he does not forerel this as a Burden, but Promiſe it as a Privilege. You know what Profit may be made of this, and that the Good we do to them is doing the greateſt Good to our ſelves. But, in regard the Neceſſities of our Brethren will far exceed the Abilities even of the moſt bountiful Giver; the giving what we can in ſuch Manner as may turn to beſt Account, is every wiſeman's Care. And the little already ſpoken will ſuffice to ſhew, that few, if any, Inſtances of Charity, can propoſe to themſelves nobler and more beneficial Fruits, than this of Inſtructing the Children of the Poor. That, even cloathing the naked, and feeding the Hungry, come ſhort of cloathing the Body, and feeding the Soul at once; That the Supply of a preſent Exigence is not to be named with empowering Men to ſupply the Occaſions of a whole Life; That a Gift reſtrained to one private Perſon is of no Conſequence, like that which,

which results to the Good of the Publick; but especially, that the shielding Men from Penury, and cold, is a Benefit of short Duration, whereas the providing for Youth destitute and forsaken, to be made painful Labourers, honest Men, and sound Christians, is a rescuing an otherwise easie Prey out of the very Jaws of the Lion; 'tis a laying the Foundation of so many living Monuments of our Charity, enlarging the Dominion of our great Master, and multiplying the Number of the Blessed above, by these Monuments, which shall not only stand, but be inexpressibly happy, to all Eternity; and these will add, no doubt, to the Degrees of Our Joy, by the pleasing Reflection, how instrumental we have been to Theirs.

These are the genuine Fruits naturally springing up from a Charity of this Nature, prudently managed and diligently improved. And herein you have this Day Demonstration, and all possible Encouragement; from the Care of those worthy Persons, who condescend to undertake this Trust, from the industrious Application used in the teaching part, from the good Proof already made, and the much more that may reasonably be hoped, in those who are Partakers of this Liberality: especially from the extending the like Assistances to a competent Number of the Female Sex. A Design at least as useful, at least as necessary, for Them as for the Males. For this will guard such against those Vices, which are the greatest Reproach to their Sex, the greatest

Corrupters

Corrupters of the Age, and will inspire them with that Modesty and Purity, which may preserve them chast Virgins, faithful Wives, devout Matrons, and instructive Mothers. And, of how great Consequence this must be, a little Reflection may serve to satisfy us. Since in all Families a considerable part, and in those of meaner Condition, almost the whole Care of the Children cannot but lie upon the Wife. For, while the necessary Labours of Life employ the Husband abroad, her Charge is properly those within Doors. And, whoever takes the Pains to observe it, I believe will generally find, that the Beginnings of Virtue and Vice in Children, and their early Growth in either, are chiefly proportioned to the Piety and Capacity, or to the Neglect and Ignorance, of the Mother and Mistress of the House. And in an Age and Nation so profligate as ours, where such Numbers of Sinners, harden'd and old in their Shame, seem past reclaiming, by any humane Methods; What can we do better, than to double our Care for Posterity, and try, if possible, by mending the next Generation, to repair as much as may be, the Scandal of the Present? Thus shall we not only take up those whom their indigent Fathers and Mothers forsake, but derive Blessings of Religion down upon the Children which are yet unborn.

Thus have I very briefly set before you the Excellence and the State of that good Work, which I am called hither to recommend. The

God of all Grace stir up, every Day more and more powerfully, that Spirit of Piety and Charity, which hath of late so successfully shined forth in these two Noble Cities, and diffused it self so happily through several parts of the Kingdom: May every where a plenteous Harvest daily grow from the Seed thus sown; Men honest in their Principles, industrious in their Calling, pious and peaceable in their Conversations, serviceable Members of the State, zealous Sons of the establish'd Church, and when they come up, Fathers careful to teach their Children the same. May you of these Cities in particular feel and see the desired Effects of this *Labour of Love*; and may you open your Hearts and Hands wide, in proportion to so pious, so beneficial a Work: May you open them so wide, that as oft as hereafter there shall be Sermons on these Occasions, it may be proper to excite Others by the Example of Your Liberality, but needful only to put You in Mind of your own.

Spare me but one Word more, with respect to the particular Solemnities of this Day. Which I would gladly prevent being so mistaken, as if we meant by it to minister in any Degree to Ostentation and vain-Glory. The Yearly Processions of these little Eleemosynaries ought not to be compared with the *Hypocrites Trumpet sounded before them in the Synagogues and in the Streets*. No. Even these are Acts of Charity also. Charity to Them, who at present subsist in some measure upon this Bounty, by reminding them what

Thanks they owe to God, what Improvement to their Benefactors, what Duty to their Governours: Charity to the Publick, while this goodly Sight and comfortable Hearing excite the Contributions of New, by the Examples of Former, and not by the Bounty only, but also by the Fidelity and Prudence of such honourable Almoners: Charity greatest of all, to those Contributors, who shall be thus excited to so useful and excellent a Liberality.

If then your Riches and the Glory of your Houses be increased, remember how my Text reminds you, that you can carry Nothing away with you, when you die, neither shall one whit of your Pomp follow you. If any, like another Rich Man in this Gospel, *Luke* 12. 16, &c. be in Perplexity and Doubt, where to bestow his Fruits and his Goods, let him reflect upon my Application. Thence he will learn, how little need there is to pull down his Barns and build greater, when now before his Eyes so many large and safe Store-houses stand ready provided to his Hands, where he may bestow, where he may lay them up for many Years, nay, where he may put out to the most growing Interest, with a most infallible Security to the Principal. For by these and such other like good Works, it is, that Men lay up in Store for themselves *Bags which wax not old, a Treasure in the Heavens that faileth not, where no Thief approacheth, neither Moth corrupteth; but a sure Foundation of eternal Life*; which God give

us

in all the Grace to lay hold on for His Sake, who hath decreed it to Acts of Piety and Mercy; and who himself vouchsafed to become Poor, that we by his Poverty might be made Rich, *Jesus Christ* the Righteous. To whom with the Father and Holy Spirit, three Persons and one God, be all Honour and Glory, now and for evermore. *Amen.*

F I N I S.

Advertisements.

A Paraphrase and Comment upon the Psalms and Gospels, Appointed to be Used in the Church of *England* on all *Sundays* and *Holy-Days* throughout the Year. Designed to excite Devotion, and promote the Knowledge and Practice of Sincere Piety and Virtue. *Vol.* I. and II. *By George Stanhope*, D. D. Dean of *Canterbury*, and Chaplain in Ordinary to Her Majesty. Printed for *B. Kettilby* at the *Bishop's-Head*, *Water-Lane*; *R. Sanders* at the *Globe* in *Fleet-street*; *T. Goodwin* at the *Queen's-Head*, *M. Wotton* at the *Three-Daggers*, *R. Tooke* at the *Temple-Gate* in *Fleet-street*; and *S. Manship* at the *Ship* in *Cornhill*.

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An ACCOUNT of the METHODS

Whereby the

CHARITY-SCHOOLS

HAVE BEEN

Erected and Managed,

And of the Encouragement given to them;

Together with

A PROPOSAL *of Enlarging their Number, and Adding some* WORK *to the Childrens Learning, thereby to render their Education more Useful to the Publick.*

IT is manifest, That a Christian and useful Education of the Children of the Poor, is absolutely necessary to their Piety, Virtue, and honest Livelihood.

'Tis also as plain and evident, That Piety, Virtue, and an honest way of living, are not only of absolute necessity to their Happiness both *Here* and *Hereafter*; but are necessary also to the Safe and Security of all other People whatsoever: In as much as there is no Body, but may stand in need of their Help, or be liable to receive Injuries from them.

But that which ought more especially to be the beginning, and end of Christian Charity, is the Glory of God, and the Good of Mankind. And these great and most desirable Ends cannot be by private People more universally and effectually secured, than by contributing to the Christian Education and useful bringing up of the Poor.

Therefore there having of late been several Schools, called Charity-Schools, erected for that purpose, namely, *For the Education of Poor Children in the Knowledge and Practice of the Christian Religion, as profess'd*

and taught in the Church of England; And for teaching them such other Things as are most suitable to their Condition; it may be of use to give a short Account of them, and to shew how they have been Erected and Managed: That other People seeing the *Practicableness* as well as *Charity and Usefulness* thereof, may be moved to encrease the Number of them.

These Schools have been sometimes proposed by the Minister, to some of his Parish, and sometimes by 2 or 3 Persons of a Place, to the Minister of the Parish, and such others as they thought would join with them. And when 4 or 5 had agreed thereon, their Way was to express in a few Lines, the Necessity and Usefulness of the Design, on a Roll of Parchment, and subscribe thereto such Sums as each of them thought fit to pay yearly (during Pleasure) towards the Charge, and generally the Minister subscribed first. And the Design thus set on Foot, they shew'd the Roll to others, and these to others, who subscribed also as they thought fit. So that when the Design became pretty well known, it commonly met with so good Success, as the Subscribers have been able to set up a School in about 7 or 8 Months time. After a competent Sum of Money subscribed, the next Thing the Subscribers did, was their agreeing upon, and settling certain Rules and Orders for the Governing these Schools; for the better effecting the end of the Charity, and easier managing the same, to the Satisfaction of all concern'd, and without giving Offence. In many Schools the Orders are to the Effect following:

I. The Master to be Elected for this SCHOOL, shall be,

1. A Member of the Church of *England*, of a sober Life and Conversation, not under the Age of 25 Years.
2. One that frequents the Holy Communion.
3. One that hath a good Government of himself and his Passions.
4. One of a meek Temper and humble Behaviour.
5. One of a good Genius for Teaching.
6. One who understands well the Grounds and Principles of the *Christian Religion*, and is able to give a good Account thereof to the Minister of the Parish, or Ordinary, on Examination.
7. One who can write a good Hand, and who understands the Grounds of Arithmetick.
8. One who keeps good Orders in his Family.
9. One who is approved by the Minister of the Parish, (being a Subscriber) before he be presented to be Licensed by the Ordinary.

And

And here it may be noted, That it will be advisable for any new-elected Schoolmaster, to consult with 4 or 5 of the present Schoolmasters of these Schools, for the more ready Performance of his Duty. And it is recommended to them to communicate to such new-elected Master, their Art and the divers Methods of teaching and governing their Scholars, used according to the different Capacities, Tempers and Inclinations of the Children. And moreover it will be convenient, that such new-elected Master have Liberty on certain Days to see and hear the present Masters teach their Scholars, and upon Occasion to be assisting to them in Teaching; that such new Master may thereby become yet more expert, and better qualified for the Discharge of his Office. The due and faithful Execution whereof, as it is a matter of very great Importance, so it does deserve much Commendation, and may hope to meet with a proportionable Encouragement.

II. The following Orders shall be observed by the Master and Scholars, &c.

1. The Master shall constantly attend his proper Business in the School, during the Hours appointed for teaching; *viz.* from 7 to 11 in the Morning, and from 1 to 5 in the Evening, the *Summer* half-year; And from 8 to 11 in the Morning, and from 1 to 4 in the Evening, the *Winter* half-year. That he may improve the Children in good Learning to the utmost of his Power, and prevent the Disorders that frequently happen for want of the Master's Presence and Care.

2. To the End the *Chief Design* of this School, which is for the *Education of Poor Children in the Knowledge and Practice of the Christian Religion*, as profess'd and taught in the Church of *England*, may be the better promoted; The Master shall make it his chief Business to instruct the Children in the Principles thereof, as they are laid down in the *Church-Catechism*; which he shall first teach them to pronounce distinctly, and plainly; and then in order to practise, shall explain it to the meanest Capacity, by the Help of *The whole Duty of Man*, or some good Exposition approved of by the *Minister*: And this shall be dont constantly twice a Week: that every thing in the Catechism may be the more perfectly repeated and understood. And the Master shall take particular Care of the Manners and Behaviour of the Poor Children. And by all proper Methods shall discourage and correct the beginnings of Vice, and particularly, *Lying, Swearing, Cursing, taking God's Name in Vain, and the Profanation of the Lord's-Day* &c. at the same time minding them of such Parts of the Holy Scriptures and of the Catechism, where those Things are mentioned as forbidden by God, and the contrary Things as commanded. Whereby the Children may the better remember and understand the use of the Holy Scriptures, and their Catechism, and learn to govern their Lives thereby. And in

general, the Master (in the Business of Religion) shall follow the Directions of the *Minister*.

3. The Master shall teach them the true spelling of Words, and Distinction of Syllables, with the Points and Stops, which is necessary to true and good Reading, and serves to make the Children more mindful of what they Read.

4. As soon as the Boys can read competently well, the Master shall teach them to write a fair legible Hand, with the Grounds of Arithmetick, to fit them for Services or Apprentices.

Note. The Girls *learn to read, &c. and generally to knit their Stockins and Gloves, to Mark, Sew, make and mend their Cloaths, several learn to Write, and some to spin their Cloaths.*

5. The Master shall bring the Children to Church, twice every Lord's-Day and Holy-day; and shall teach them to behave themselves with all Reverence while they are in the House of God, and to join in the publick Services of the Church. For which purpose they are always to have ready their Bibles bound up with the Common-Prayer. When any number of the Children can say the Catechism, the Master shall give notice thereof to the Minister, in order to their being catechised in the Church.

6. The Master shall use Prayers Morning and Evening in the School; and shall teach the Children to pray at home when they rise and go to Bed, and to use Graces before and after Meat. These Prayers to be collected out of the publick Prayers of the Church, or others to be approved of by the *Minister*.

7. The Names of the Children shall be called over every Morning and Afternoon, to know whether they come constantly at School-hours: and if any be missing, their Names shall be put down with a Note for *Tardy*, and another for *Absent*. Great Faults, as Swearing, Stealing, *&c.* shall be noted down in monthly or weekly Bills to be laid before the Subscribers or Trustees every time they meet, in order to their Correction or Expulsion.

8. The Master shall not suffer the Children to break up above three times in the Year, at the usual Festivals, and by no means during *Bartholomew-Fair*; for fear of any harm by the ill Examples and Opportunities of Corruption at that Season.

The Children at Cambridge are not to break up at Sturbridge-Fair time.

9. The School *being only designed for the Benefit of such Poor Children whose Parents or Friends are not able to give them Learning*, the Master shall not receive any Money of the Childrens Friends at their Entry, or Breaking-up, or upon any other pretence whatsoever: nor shall the

the Master teach any other Children besides the poor Children of this School, but shall content himself with his Salary, upon Pain of forfeiting his Place.

II. That the Parents be put in mind to take particular Care of sending their Children clean wash'd and comb'd to School, lest otherwise they be offensive there: and that they be frequently exhorted to give them good Examples, and keep them in good Order when they are at Home.

III. The Children shall wear their Caps, Bands, Cloaths, and other Marks of Distinction every Day, whereby the Trustees and Benefactors may know them, and see what their Behaviour is abroad.

III. That the Subscribers meet at the School-house every first *Wednesday* after every Quarter-day; and what shall be agreed on at such Meetings by the Majority of the Subscribers then present, shall be observed; of which Meeting every Subscriber shall have Notice.

IV. A Treasurer and six Trustees shall be Annually chosen, out of the Subscribers, on the *Wednesday* in the *Easter*-Week, who, with the Minister, shall have the immediate Care and Government of the said School, and shall report the State and Condition of the same, at the said Quarterly Meetings of the Subscribers.

V. The Treasurer shall keep a fair Account of all Receipts and Disbursements, for the view of all the Subscribers and *Others*, who may desire to know how the Monies are disposed of.

VI. The Treasurers Account shall be perused, examined and passed by the Subscribers twice (or oftner) in the Year, at their Quarterly Meetings.

VII. That these Orders may be punctually observed; It is appointed that they shall be fixed up in some convenient place of this School, and shall be publickly read over at least four times in the Year, at the Quarterly Meetings of the Subscribers, before any Business be entred upon.

The Method of Chusing the Trustees for the Management of these Schools, has been various: In some Places the first Proposers being approved and desired by the rest, have taken upon them the continual Trouble of the said Trust; In other Places, 7 or 12 Subscribers, who were thought most likely to attend the Care, have, at a yearly Meeting, been appointed Trustees for one Year, by the Majority of the Subscribers, (together with the Minister, who is always a Trustee;) and then others were to be chosen in their stead.

The Children also have been taken in by different Methods; but commonly the Subscribers (where the number hath been large) have drawn Lots, which of them should put in a Child at the first opening the School; and afterwards (on vacancies) they presented or put in

Children

Children by Turns. But always before the Children were admitted, they examined whether they were real Objects of Charity, and also otherwise qualified in respect of Age, and Place of Habitation, &c.

When the Subscriptions in any Place have not been sufficient for the Teaching and Cloathing of the number proposed, the Minister hath been pleased to preach, (or allow to be preached) in some Parishes yearly, in others quarterly; in others monthly; a Sermon or Lecture exhorting to this Charity. And the Contributions which have been collected at the Church-doors afterwards, have been considerably larger than what hath been usual to any other Charity. And this hath proceeded (as it should seem) in some part from the Auditories Observation, of the visible Improvement of the Children in ready answering at their Catechism, and joyning in the Common Service of the Church. These Encouragements, together with other private Contributions, as Gifts and Legacies, which have been bestowed on many of the Charity-Schools, did dispose the Persons concerned for the School in St. *Margaret*'s Parish in *Westminster*, to improve the Education of the poor Children therein by adding *some Work*. And a Proposal being made to the Churchwardens, they agreed to let the Trustees have a large House belonging to the Parish Rent-free for 7 Years and to let them have as many of the Parish Children (with the usual Pensions they give to their Nurses) as the Trustees would undertake to maintain and employ with Work. Whereupon the Trustees took in the 50 poor Boys belonging to the Charity-School, and at several times since 50 more Boys and Girls upon the Parish-account, and have set them all to work, some to spinning of Wool, others to *winding* and *making* of *Shoes*, others to *Sewing*, *Knitting*, &c. And the Income of the Charity and their Earnings have been sufficient to find them Diet, Lodging, and all other Necessaries, with an Overplus of some small matter towards a Stock, which is much wanted to put the said Children out Apprentices, and to find them some small matter (after a diligent and faithful Service) to begin with in the World; as is much to be wished, if it please God this Charity do so far prosper.

The forementioned Example of St. *Margaret*'s Parish, is about to be followed in some other Parishes, particularly in those of St. *Giles Cripplegate*, St. *Clement Danes*, and St. *Andrew Holborn*; whereby it is hoped, that the Children being thus inured to Labour, will be better fitted (both Boys and Girls) to be put out as Servants or Apprentices.

But after all it must be own'd, that notwithstanding the number of the Schools, and the Methods aforementioned, for the Education of the Poor, wherein is daily bestowed much pious Care, and great

Expence:

Expence: there are at present (and will be till the Poor shall be reformed by a better Education) more poor Children in divers Parishes, than the richer sort of the Inhabitants are able to educate, and much less able to set to work, which requires some considerable Stock. And therefore among the divers charitable and pious Designs that are at this time on foot, and prosecuted (with much Success) by People of all Sorts and Conditions, *Zealous of good Works*, this present Design hath been proposed and set forward as a kind of Charity very necessary, and much wanted. To which may be added, That these Schools are such a kind of Charity, as we have the greatest Reason to hope will (with God's Blessing) bring forth in due season, the kindly Fruit of good Living, especially in those places where the Magistrates do (as our Church prays they may) *truly and indifferently minister Justice to the Punishment of Wickedness and Vice*; whereby the poor Children may be defended and guarded (in great part) from the Evil of bad Examples, and be more safe, by having many Temptations removed out of their Way.

The present State of the CHARITY-SCHOOLS in and about *London* and *Westminster*, and within Ten Miles thereof.

May 25 *Anno Domini* 1705.

Charity Schools in the Parishes of	The Number in each place	For Boys	For Girls	Voluntary Subscription, about	Collection at Sermons about	Given to each School from the beginning	Boys put out per annum from
St. *Botolph Aldgate*	3 —	74 Cl.	60 Cl.	£122 —	£36 —	£129 —	
St. *Alphage*	1 —	30 Cl. & Beads		11 —	8 —	98 8s. 1d.	
St. *Andrews Holborn*	3 —	50 Cl.	90 Cl. to set to work	220	75 —	200£	
St. *Anne Westminster*	2 —	50 Cl.	30 Cl.	113 —	136 —	90 —	24
St. *Botolph Aldersgate*	1 —	50 Cl.	———	46 —	13 —	21 —	5
St. *Botolph Bishopsgate*	1 —	20 Cl.	———	———	30 —	21.10s.	
Brentford, Middlesex	1 —	30 Cl.	———	75 —	———	21.10s.	
St. *Clement Danes* —	2 —	50 Cl.	30 Cl.	129 —	53 —	83 —	18
Deptford in Kent —	1 —						
St. *George, Southwark*	1 —	50 not	———	30	10 —	———	14 Dr.
St. *Giles Cripplegate* —	4 —	128 Cl.	60 not	90 —	32 —	55 —	18
St. *Giles in the Fields*	1 —	———	50 Cap. Bands, Aprons	40 —	———	———	2
Greenwich in Kent —	1 —	———	30 Cl. gets all it's Women maintain all they want.	60 —	———	2 Child. of Coles & 110l.	
St. *Helens Bishopsgate*	1 —	20 not	———	16 —	32 —	10 —	2
St. *James Clerkenwell*	2 —	50 Cl.	21 Cl.	100 —	24 —	12 p. Adam for Cate.	25
St. *James Westminster*	2 —	———	60 Cl.	124 —	135 —	600 —	20
St. *John Wapping* —	1 —	40 Cl.	———	———	35 —	174 —	18
St. *Katherine near the Tower*	1 —	50 Cl.	———	70 —	6 —	12 —	30 Boys Girls
Lime-House Stepney —	2 —	6 Cl. set to work and wholly maintain'd	10 Cl. set to work and wholly maintain'd	84 —	———	294 —	
Lewisham in Kent. —	1 —	———	30 not	20			

Charity-Schools in the Parishes of	The Number in each place.	For Boys.	For Girls.	Voluntary Subscriptions about p. Annum.	Collections at Sermons about p. Annum.	Gifts to each School from the beginning.	Boys & Girls put out Apprentices from the beginning.
		50 Cl. in Blue		480 —	l. 40 —		
Mar. Westminster	3	62 in Grey for to work, & wholly maintain'd	43 in Grey for to work, & wholly maintain'd	160 —	75 —	1000	38 Boys 13 Girls.
Martin in the Fields	2 —	80 Cl.	50 Cl.	55 —	120 —	1[illegible] 40 l. per Annum for 7 Years.	24 Boys 4 Girls
Mary Mag. Bermondsey	2 —	28 not	—	—	10 —	—	
Mary, Rotherhith	1 —	20 not	—	25 —	30 —	—	4 Boys
Mary in White-Chappel	2 —	85 Cl.	55 Cl.	—	36 —	1090	
Giles Folgate	1 —	60 not	—	30 —	—	100 -	
and Covent-Garden	1 —	30 Cl.	—	66 —	—	53	20 Boys to Sea.
and Shadwell	1 —	40 not	—	30 —	—	—	18 Boys
Poor in Broadstreet.	1 —	50 not	—	40 —	33 —	—	12 Boys
in Stepney	1 —	24 not	—	3 —	12 —	10 -	12B. to Sea.
Sepulchers	2 —	50 Cl.	50 Cl.	162 —	50 —	28 -	16 B. 14 G.
Fields, Stepney	2 —	15 Cl. Cass and Beds.	—	—	1 l. by a Hon. citizen at S. Mary le Bow 20 - - -		
	1 —	50 Cl.	40 Cl.	36 —		5 -	
Ofworth in Surrey	2 —	40 not	—	90 —	—	30 -	10 Boys
Olave in Surrey	2 —	50 not	6 not	55 —			
Savoy	1 —	10 Cl.	30 not	80 —	—	—	2 Boys
			10 Cl.	—			
	56 Schools	1462 Boys	775 Girls.	2242 l.	1071 l.	4147 l. 11. 4d. 48 l. per Annum.	301 B. 136 G 537

Giles's in the *Fields*, Here is a School about to be set up for Teaching and Cloathing Boys and 50 Girls. The Subscription is 150 *l. per Annum*

Olaves in *Southwark*, Here is a Subscription of 26*l. per Annum.* towards a School.

NOTE. *Cl.* signifies *Cloath'd*

All the Schools abovementioned, have been set up within the space of Nine Years last past, except that in *Norton Folgate*, and One of the Three in St. *Margarets Westminster*, which were set up about Three or Four Years before.

The ordinary Charge of a School in *London* for Fifty Boys Cloath'd, comes to about 75 *l. per Annum*, for which a School-Room, Books, and Fireing are provided, a Master paid, and to each Boy is given yearly, Three Bands, one Cap, one Coat, one Pair of Stockings, and one Pair of Shoes.

The ordinary Charge of a School in *London* for 50 Girles Cloath'd, comes to about 60 *l. per Annum*, for which a School-Room, Books, and Fireing, are provided, and a Mistress paid, and to each Girl yearly is given Two Coifs, Two Bands, One Gown and Petticoat, One Pair of knit Gloves, One Pair of Stockings, and Two Pair of Shoes.

The Overplus of the Monies subscribed or collected, with the casual Gifts to the Schools, have been apply'd, sometimes in encreasing the Number of Schools in the same Places, or the Number of the Scholars; sometimes in putting out Children Apprentices, as appears by the said Account; and sometimes in purchasing of Lands for the same Uses, as in *White-Chappel*; sometimes in fitting up, or building *School-Houses* and *Work-Houses*, and finding Work and Implements, as in St. *Margarets Westminster*, *Lime-house*, *Greenwich*, &c.

Here follows a short Account of some *Charities of the like Nature*, in other Parts of the Kingdom.

Abergwilly, Carmarthenshire. — Eight Boys taught: The School endow'd with 6 *l. per Annum.*

Ampthill, Bedfordshire. — Thirteen poor Children taught, the School lately endowed.

Aswell, Hertfordshire. — Fourteen Boys and 11 Girls taught at the Expence of a private Person.

Brighthelmston, Sussex. — Fifty Boys taught to Read, Write, Cast Account, and the Art of Navigation: The Subscription is about 47 *l. per Ann.* There is also a School for 20 Girls.

Burton, Surrey. — The Curate of the Parish teacheth *gratis* all the Children of the Poor to Read, Write, and the Catechism, *&c.*

Bedford, Bedfordshire. — A School for 45 Children to learn them to Read, *&c.* To which is 20 *l. per Ann.* subscribed.

Brackley, Northamptonshire. — Six Boys taught to Read, and the Catechism, *&c.* and Cloath'd at the Expence of a private Person.

CAMBRIDGE. — Here are Schools for teaching 300 poor Children, the Knowledge and Practice of the Christian Religion, and such other things as are suitable to their Condition: 50 whereof are cloath'd. The Orders of these Schools are approved by the Diocesan (who hath liberally subscribed thereto). The Care and Oversight whereof is left to the Ministers and Lecturers, who unanimously join in this matter: they catechize the Children once a Month, and are pleased to take the Trouble of Directing and Managing all things belonging thereto. And the Chamberlain is pleased to take the Trouble of stating and passing the Account of the Receipts and

	Disbursements of the said Schools. The Body of the University and Town assist and encourage this Design. The Subscriptions amount to about 230 *l. per Ann.* A more particular Account of setting up these Schools, and of the Rules and Orders for governing the same, is annex'd to the Reverend Mr. *Whiston*'s excellent Sermon preached at *Cambridge* the 25th. of *Jan.* last.
CAMBRIDGE.	
Arlsey, Bedfordshire.	Here are six Children taught at the Expence of a private Person.
CHESTER.	Forty Boys Cloath'd, and taught to Read, Write, cast Account, and their Catechism, *&c.* To which there is 90 *l. per Ann.* subscribed, and some have paid their Subscription for 20 Years to come.
Cheadley, Staffordshire.	A School endow'd with 20 *l. per Ann.* for instructing poor Boys in Religion, *&c.*
Cranfield, Bedfordshire.	Here is a School for about 20 Children, which are taught at the Expence of the Inhabitants, to which is 3*l. per Ann.* bequeath'd for ever.
Deverell, Wiltshire.	About 30 Children taught, to which the Offertory is apply'd. Thereunto is added 4*l. p. An.* by a private Person.
Deal, Kent.	A School for 27 Boys and Girls to Read, and the Catechism, *&c.*
Denton, Lincolnshire.	Fifteen Boys taught to Read, Write, and the Catechism, *&c.* whereto is subscribed 8 *l. per Ann.*
DURHAM.	Four Schools for 30 Children.
Egham, Middlesex.	For the teaching poor Children here a Gentleman did lately bequeath 6000*l.*
Epworth, Lincolnshire.	A Subscription of 16 *l. per Ann.* towards a School.
Evesham, Worcestershire.	A School for teaching 60 Boys to Read, and the Catechism.
Harley, Bedfordshire.	Here are about 10 Children taught at the Expence of a private Person.

Highorne, Berkshire. — Twenty Boys and Girls taught to Read, Write, and the Catechism, &c. toward which 7*l. per Ann.* is subscribed for one Year.

Hartlebury, Worcestershire. — Twenty Children taught for 6*l per Ann.* and 6 Girls taught to Read, Knit, Card & Spin for 4*s. per* Month.

Henlow, Bedfordshire. — Here are about 10 Children taught at the Expence of the Inhabitants.

Hertford, Hertfordshire. — Twenty poor Children taught.

Horsheath Cambridgeshire — Here is a School just setting up for the Education of the Poor of that and a neighbouring Parish.

Kempston, Bedfordshire. — Two Men there teach the Poor *gratis.*

Kidderminster, Worcestershire. — A School for teaching 50 Boys to Read, &c.

Kilmersdon, Somersetshire. — A School wherein 40 Children are taught to Read, Write, Cast Account, and the Catechism. The Master's Salary is 20*l. per Ann.* Books for the Children are provided; All at the Expence of a private Person.

Leighton, Bedfordshire. — Here is 10*l per Ann.* lately given for the Education of poor Children, and seven Children besides are taught at the Expence of a private Person.

Ledbury, Herefordshire. — A School for about 30 Children to teach them to Read, &c. and Work.

LINCOLN.

Two Charity-Schools actually settled; wherein 50 poor Children were entred at the first opening of them. Two others are intended to be suddenly set up; which Four Schools, 'tis thought, will take in all the poor Children here.

Loche, Derbyshire. — A School built and endow'd with 5*l per Ann.* for 6 Boys. The Master hath good Lodgings, and teacheth between 40 and 50.

Manchester.

Manchester, *Lancashire*. — Forty poor Children are there taught to Read, Write, and the Catechism, &c. the Master has 1 *d. per* Week for each Child, and his School-Rent paid.

Marston, *Bedfordshire*. — Six Children taught at the Expence of the Inhabitants.

Mextal, *Bedfordshire*. — Twelve Children taught at the School lately endowed.

Moulsoe, *Buckinghamshire*. — Six pound *per Ann.* for teaching the poor Children.

Newland, *Glocestershire*. — Seventy Boys and Girls taught: Whereof 15 are cloathed. The Subscription is 12 *l. per Ann.*

Northwich, *Cheshire*. — For a School in this place for educating 12 poor Boys in Reading, Writing, and learning them Arithmetick, a Person did lately bequeath a House (for the Master) & 700 *l.* for purchasing Land to the said Uses.

Northill, *Bedfordshire*. — The Minister pays for all the poor whom their Parents send to School.

Preston, *Lancashire*. — Thirty Boys are taught to Read, Write, and the Catechism, *&c.* for which there is 400 *l.* given to be settled.

Prestbury, *Glocestershire*. — *A School* for teaching the *poor Children* of the whole Parish in *Religion*, *Writing*, *&c.* *& putting them Apprentices.*

Readborough. — Twenty Children taught, 3 cloath'd by one Person: The Subscription is 10 *l. per Ann.*

Reading, *Berkshire*. — A School for about 30 Boys: The Subscription is about 20 *l. per Ann.* And it arises by each Subscriber's contributing 2 *d. per* Week.

Rugby, *Warwickshire*. — A School for Educating poor Children.

SALISBURY, *Wiltshire*. — Two Schools for 30 Boys and 20 Girls: They are all Cloath'd, and taught to Read, Write, Cast Account, and the Catechism, *&c.* and to spin and card Wool; so that some of the Children earn 1 *s.* others 1 *s.* 6 *d.* and 2 *s. per* Week; for which there is 40 *l. per Ann.* paid by the Bishop.

Sandy

Sandy, *Silsoe*, *Southill* (*Bedfordshire.*) — Here are 10 Children taught, to which 6*l. per Ann.* is subscribed.

Ten pound *per Ann.* lately settled for the Education of the poor.

Here are 12 Children taught at the Expence of the Minister.

Shrewsbury, Shropshire. — Twenty Children taught to Read, and instructed in the Catechism, *&c.*

Spilsby, and 15 Towns there-abouts, *Lincolnshire.* — About 150 Children taught, for which there is about 75 *l.* subscribed.

Sheldon, Warwickshire. — Here is new built a School-house, to which is appropriated 4*l. p. Ann.* and more is in expectation for teaching poor Children to Read, Write, and the Catechism.

Swinford Old, Worcestershire. Forty Children taught to Read.

Stroud, Gloucestershire. — Fifty poor Children taught, to which is subscribed 22*l. per Ann.* they are provided with Bibles, and have received a Gift of 6*l.*

Stamford, Lincolnshire. — Here are 80 poor Children taught to Read, and the Catechism. They are all Cloath'd, and set to work. The Corporation allows 20 *l. p. Ann.* towards the Support of the said School.

WORCESTER.

1. In St. *Peter's* Parish, are 30 Boys and Girls taught, to which 8 *l. per An.* is given by a private Person.

1. In St. *John's* Suburbs, are 12 Children taught at 1 *s.* 6 *d. per* Week, which is given by a private Person.

1. In St. *Helens*,
1. In St. *Nicholas's* — In each of these Schools are taught 20 Boys, the Subscription is 25*l.* each.

These four Schools are intended for the Benefit of any poor Children of the City, and are not confined to the particular Parishes where they are erected.

Dean, Bedfordshire. — Between 20 and 30 *l. per Ann.* settled by a private Person, for teaching the poor Children of this & 2 other Parishes.

Watford.

Watford, Hertfordshire. — A School for 40 Boys clothed, and a School-house, with an Accommodation for the Master, erected and maintained by a private Person, and intended to be endowed.

Yarmouth, Hampshire. — Fifty poor Children taught: The Master hath a Salary of 35 *l. per Ann.*

YORK. There is a School just set up at York: His Grace the Arch-Bishop has encouraged the Design, and contributed largely to it; The Dean and Chapter are no less bountiful, and the Clergy in the City are not backward in their Subscriptions. The Right Honourable the Lord Mayor, the Aldermen, and Commonalty of this City every one of them have subscribed liberally out of their own private Purses. The Corporation of this City hath given a large Hall, and ordered it to be fitted for the Lodging and Entertaining of the poor Boys at 100*l.* expence. This School is for the wholly maintaining and cloathing, as well as educating of the Children, and setting them to work. The Profit whereof is to be applyed to the same Uses. There is but 40 Boys at present in this School, but the Number is intended to be encreased. The Subscription is already about 200*l. per Annum.*

Also the Ladies here have subscribed 60*l. p. An.* for the Education of 40 poor Girls.

CANTERBURY. Here is a School setting up for the Education of 30 poor Children, who are to have Caps and Bands. The Subscription is about 30*l.* The Master is already chose.

There are also (as is well known) great Numbers of poor Children maintained and educated in the Work-Houses that have been of late Years erected by Act of Parliament.

There are many Charities of the like Nature in several other Cities and Villages in the Country, and Endeavours are using for setting up Schools in many Places where there are none: But of these we can give no certain Account.

It is to be hoped, that no body concerned in these Charities, or others, will be offended at the Account here given of them, in case there should happen to be any Mistakes in it. Perhaps some are unavoidable in a Relation of so many particular Matters of Fact; especially considering the Changes several of the Schools may possibly have undergone in the time wherein the Notices of them have been collecting. But as these Lists have been drawn up from the best Informations that could be got; so if any Person shall find any Mistakes or Omissions in them, they shall be corrected or supplied in the next Impression, if he please to give Notice thereof to the Printer.

LONDON, Printed by *Joseph Downing* in *Bartholomew-Close* near *West-Smithfield*, 1705.

CHARITY of SCHOOLS for POOR CHILDREN

Recommended in a

SERMON

Preach'd in the

Parish-Church of St. *Sepulchers*,

MAY 16. 1706.

Being *Thursday* in *Whitson*-Week,

The Anniversary Meeting of about *Three Thousand* of the Poor Children, *Boys* and *Girls*;

With their Masters and Mistresses, and many Gentlemen engaged in Promoting the CHARITY-SCHOOLS

In and about the Cities of

LONDON and *WESTMINSTER*.

Published at the Request of many Persons concerned in this Charity.

By *WHITE KENNETT*, D. D. Archdeacon of *Huntingdon*, and Minister of St. *Botolph Aldgate*.

LONDON,

Printed by *Joseph Downing*: And are to be Sold by *John Churchill* at the *Black-Swan* in *Paternoster-Row*, 1706.

SERMON

Pſal. CXLIV. Ver. xii.

That our Sons may be as Plants grown up in their Youth; that our Daughters may be as Corner Stones poliſhed after the Similitude of a Palace.

Or as we read in our Daily Service.

That our Sons may grow up as the young Plants; and that our Daughters may be as the poliſhed Corners of the Temple.

THESE Words, or good Wiſhes, can no ſooner be recited at this Time and in this Place; but that you your ſelves do point out the immediate Application of them. And indeed I had rather directly apply them, than ſtay with unneceſſary Labour to expound them. It is ſufficient, and I thank God not improper to our preſent Circumſtances, to obſerve, that King *David* had been lately bleſs'd with eminent Succeſs and Victories abroad, and was now

praying God to crown them with Peace and Prosperity at home. He begins the *Psalm* like a Song of Triumph over his Enemies; and ends it with a Supplication of Happiness to his own People. *Ver.* 1, 2. *Blessed be the Lord my Strength, who teacheth my Hands to war, and my Fingers to fight. My Hope and my Fortress, my Castle and Deliverer, my Defender in whom I trust; who subdueth my People that is under me.* And so on, with the highest Expressions of Gratitude and Exultation. He breaks off the Rapture, and with devout Eloquence begins again, *Ver.* 9. *I will sing a new Song unto thee, O God, and sing Praises unto thee with a ten stringed Lute. Thou hast given Victory unto Kings,* &c. Then the Royal Conquerour becomes a humble Petitioner to the King of Kings, that he would please to crown his Foreign Conquests with domestick Peace and Plenty, and all Manner of Felicity. The Foundation of all which was to be their Youth well educated, their Sons and Daughters virtuously and religiously brought up; for such is the Blessing implored in the Text, *That our Sons may grow up as the young Plants, and that our Daughters may be as the polished Corners of the Temple.* Or, *as Corner Stones polished after the Similitude of a Palace.* There is no great Difference in the Translations, and possibly the old one is fit to be retained, the *Temple* rather than the *Palace*, if as

the beſt Interpreters underſtand it, by the *Poliſhed Corners* the Pſalmiſt does mean thoſe *Pillars* which ſupported the *Veil* of Cherubims, mentioned *Exodus* xxvi. 31, 32. which were poliſhed or *overlaid with Gold*, and did divide the Holy of Holies from the Body of the Tabernacle or Temple.

But this is certain, that in either Senſe, the Pſalmiſt meant to repreſent Children improv'd by Education under a Figure of *Grace* and *Beauty*, the natural Grace of thriving *Plants*, and the artificial Beauty of ſome glorious *Building*. Why our *Sons* are compared to the *Young Plants*, as if Nature were ſtronger and more ſelf ſufficient in *them*? and why our *Daughters* to *poliſhed Corners*, as if they wanted a more exquiſite Art and Skill to improve and adorn them? This probably was never meant, and there ſhould be no indulging of Fancy in interpreting the Word of God.

The Words without any ſtraining, do contain this Propoſition.

"Our Children ſhining in their Native Sweet-
"neſs, and eſpecially adorn'd with a liberal E-
"ducation, do make a very good and glorious
"Show: Nothing more comfortable to behold,
"than our *Sons* thus growing up as the *young*
"*Plants*, and our *Daughters* thus appearing as the
"*poliſhed Corners* of a *Palace* or a *Temple*.

In

In this World, the Theatre of God, there is a ſtrange Variety of delightful Objects, that ſtrike our Eyes with agreeable and even amazing Joy and Pleaſure. And well may we Creatures behold and wonder, when theſe Things pleas'd the Creator's own Review: He *ſaw* his new born *Works*, and they all were *good*. But now among all the delectable Sights that can fill the Eyes of Men; I believe none is more entertaining, more raviſhing, than what we have now *before* us and *around* us. A dear and pretious Sight! Some Thouſands of poor Children, arm'd with their own Innocence, adorn'd with your Charity, and above all, illuſtrated with the firſt Rudiments of Learning, Virtue and Religion! What Spectacle upon Earth can come nearer to that of a *Multitude of the Heavenly Hoſt*? What more lively Reſemblance here below of that glorious Appearance
Rev. xiv. 1. revealed to St. *John*, of the many *Thouſands with their Father's Name written in their Foreheads, ſinging as it were a new Song before the Throne, not defiled, for they are Virgins, following the Lamb, redeemed from among Men, being the firſt Fruits unto God and the Lamb.* A Congregation of theſe innocent ones is a goodly Sight to look, to feed, to dwell upon! A *Sight* that is enough to open the Eyes of Prejudice, and to ſtrike Envy dumb! A Sight ſo endearing, at leaſt ſo inoffenſive,

that

that disdain and ill Nature cannot blame it, can at worst but overlook it!

And indeed in the Prospect of all Things under the Sun, the Wisdom of God has so adapted our Eyes to visible Things; that the *youngest* Creatures seem to have the most winning Beauty in them. The Lambs, the Kids, the *young ones* of every living Kind, have the Sweetness, the Prettiness in them, that please and charm far beyond what they do, when they grow up to Age, and (what we improperly call) Perfection. This holds in the very inanimate Products of Nature; the Bud and the opening Blossom have a singular Freshness in them, that on that Account delight us more, than the full blown Flower or the riper Fruits. This joyful Spring does exceed in Glory the maturer Seasons that are following after. The *young Plants* in the Text are a better Figure of Decency, than when they come to spread into Boughs and Shade. Nay, it is in some Measure the same with the Works of *Art*, as with those of Nature: the first Draught and ruder Model do sometime hit us more than the perfect Operation; and the rising Structure does promise a Pleasure perhaps greater than we find in the finish'd Building. There is a Reason for it, that the Beginnings of things are apt to raise our Imagination and our Hopes; when the Close

and

and Period of them do seldom answer that great Image which we had formed in our Minds.

But I keep rather to the Instance here before us: These early Shoots of Mankind, these young and tender *Plants* now before our Eyes, must needs shed a sensible Pleasure upon all good Christians. And therefore I cannot but commend the Prudence of the Governours and Trustees of this Charity; that they keep up an Anniversary Meeting of these poor Children, to come from every Quarter of our two Cities and their larger Suburbs, to walk in decent Couples thro' the Streets, led by the Ministers, the Pastors, as the *Lambs* of their Flock, and here at last folded as it were in the Courts of God's House: To see them cloath'd with Neatness, and set off with good Manners, and by Humility and Piety made all *glorious within*; to hear them reading the Psalms distinctly, making the Responses audibly, turning readily to the Chapters, reciting most perfectly their Catechism and some useful Exposition of it; and singing forth the Psalms and Hymns in a melodious Manner. O what a Christian Entertainment is this! A Spectacle far beyond the Vanities of the Stage or Musick House, or any worldly Pomp whatever!

The *Papists*, whose Religion does consist much in Pageantry and Show, do make their solemn Processions in a various Order: but they

they have no Device so taking to the People, as *that* of young Children winged like *Angels*, and as it were flying along with *Hallelujahs* and *Hosaunahs* in the Streets. Our plain Religion admits of no such ludicrous Pomp. The humble and unaffected Sight, that is this Day represented to you, does (I dare say) excel all those glaring Amusements of Popery. The Children are here shewn like themselves, in their own Simplicity, like pure and native *Lilies*, which for that reason could outshine *Solomon* in all his Glory. We have wisely rejected the Superstition of our Fathers, who dress'd up their Children for a Mock Procession upon the Festivals of St. *Nicholas*, St. *Catherine*, St. *Clement*, the *Holy Innocents*, and such like Days. Our Charity-Children are taught to make no other Appearance, but that of Sincerity and Truth. In some of our Schools, you may see them on a *Sunday* Evening at their Quarterly Exercises of Letters and Religion, in a most edifying Manner. Some of them are spelling the hardest Words with more Exactness than many adult Persons can do, who yet think themselves Masters of the *English* Tongue. Some are reading with such an Emphasis and clear Pronunciation, as may instruct, if not shame, those Men and Women who come to hear them. Others are making Speeches, or holding Dialogues, or by

Turns rehearsing some chosen Parts of Scripture, or likewise reciting some particular Clauses in the Acts of Parliament restraining Vice and Immorality. And all with such an Air of Christian Breeding, that, I perceive, gives a wonderful Satisfaction to those Friends and Neighbours who so well spend the Evening of a Christian Sabbath. The solemn Service of the Church does not here admit such a full Trial of their Abilities; and yet they make a sufficient Proof even in these our publick Assemblies; to which they are constantly brought; and in which they learn to behave themselves with Awe and Reverence, under the Eyes of their Governours, and as in the Sight of God; Praying, Reading, Singing, Responding in so good an Order; that in many of our Churches, these Charity Children are a considerable Part, I had almost said, the worthiest Part of our Congregation; an Example to many of grey Hairs.

This goodly Appearance of the Children in our Churches has often raised up Benefactors to them. The Auditors have been so delighted with their good Performance, that they have gone home with Admiration, they have reflected upon it with a fresh Comfort; and so God has stirred up their Hearts to bestow some considerable Gift or Legacy upon them. I could

give

give some Instances, and I hope to live (if it please God) to see many more. Who knows, but this Day, and this present Assembly, may afford an *Example* or two of some able and well disposed People, who may be so well satisfied with these Demonstrations of Innocence and Charity, that their Hearts may burn within them; and they may make a Vow unto God, to dedicate some Part of their Substance, living or dying, to this best of Works, The Education of poor Children.

My Brethren, There is an innate Force in some Objects of Pity and Compassion, that does attract our Eyes and very Hearts towards 'em. This attractive Force and Virtue is in no other deplorable Creatures, so much as it is in poor distressed Children; like the Needle to the Loadstone, we cannot but turn and point directly to them. Harmless as Lambs and Doves, they have no Arts in begging; they have no dissembled Tokens of Misery to impose upon us; they have no affected Clamours to overbear us; they have nothing but the Merit of a real Want, and a Patience to be reliev'd.

Let me put you in Mind, that by the Account of *Bede*, our oldest Historian of any Credit, the Conversion of our *Saxon* Ancestors was in great Measure owing to this sensible Cause; I mean, to the charming *Sight* of poor *English* Children. *Eccl. Hist. Lib.* II. *Cap.* I.

For he tells us, that *Gregory* the Great, before his Advancement to the See of *Rome*, happened to spy some Boys of this Country exposed in the Market among other Captives to sale: and upon enquiry understanding they were Pagans, he sigh'd to think, that the Prince of Darkness should possess such clear and bright Souls; and that Bodies of such a fair outward Aspect should have Minds void of all inward Grace and Goodness: And then alluding to the Similitude of those our *Angles* and the *Angels* above, and other Words of Affinity in Sound, the Wit of that Age; He took up a Resolution of sending Missionaries to convert the *English* Nation; which was soon after accomplish'd under *Austin*. If this were a *Monkish* Fable, it would however bear this Moral in it, That the very Sight of hopeful and destitute Children, must needs raise our Pity and Concern for their Souls; and dispose us to help bring them out of Darkness unto the Light of Knowledge and Salvation.

And let this suffice for our first Observation from the Text, that "Our Children shining "in their native Beauty, and especially adorn'd "with a liberal Education, do make a very "good and glorious Show: Nothing more com-"fortable to behold, than our Sons thus grow-"ing up as the young Plants, and our Daughters "thus

"thus appearing as the *polished Corners* of a *Pa-*
"*lace* or a *Temple.*

II. I should proceed in the second Place to recommend some of the "Benefits and Advan-"tages of thus providing for the better Educa-"tion of Children; which must be implied in "this affectionate Wish, or rather this impor-"tunate Prayer of King *David*, that our *Sons may grow up as the young Plants, and that our Daugh-ters may be as the polished Corners of the Temple.*

And here, to avoid the confounding a Multiplicity of Blessings, I shall speak briefly of those Benefits or Blessings in Respect of Children themselves; and then in respect of Families, Parishes, and Kingdoms.

First, In Respect of *Children* themselves: How is *Man born but like a wild Ass's Colt?* And *Job XI. 12.* what is it, that is *bound up in the Heart of every Child*, but such a Ferity and Foolishness that must be fetch'd out by Instruction and Correction? For this excellent Purpose, *It is good for a Man that he bear the Yoke from his Youth*; and *Prov. XXIII. 13.* that he be *trained up from a Child in the Way that he should go, that when he is old, he may not depart from it.*

Youth is the Seed-Time of good Principles and good Conversation; if this Season be altogether lost, the good Soil must become barren, or be curst with Thorns and Thistles. The

 first

first Rudiments of Letters are hardly attainable but in Childhood; when People grow up in Ignorance of 'em, not one of a thousand can recover the lost Opportunity. However acute in other Matters, they are dull at this; as if Providence would chastise Mankind for offering to change the appointed Seasons of Learning, with the same Kind of Justice, by which Men are left Reprobates, who dare to trust to a late Repentance.

Therefore the Parts and Capacity of every Man or Woman, do in great Measure depend upon an early Education bestow'd upon them. There may be a rare Instance of one or two in an Age, who shall emerge from the Difficulties of an ignorant and mispent Youth: and even those *few* shall be continually complaining of that Misfortune, and shall be casting the Reproach of it upon their careless Parents, or other Friends unmindful of them. I cannot say, that all Souls are at first equal in Activity and Power; there may be finer or Courser Threads of Life from the very Birth and natural Constitution: But certainly, a greater Difference does afterward arise from the good or ill Management of Infant Souls: The Inclination to Heaviness and Dulness, may, for want of Refinement, settle into perfect Dross and dead Matter; and even a Quickness of natural Parts,

left naked in the Hands of the World and the Devil, may have but a ſharper Edge to Vice and Folly.

You therefore, little Children, who are born of meaner Parents, rejoice in this, that God provides you Friends better than your Parents, Charitable Friends, who cloth your Bodies, and new dreſs your Minds and Souls; who timely remove you, *O young Plants*, into the beſt Nurſeries of Learning and Religion, to be there *watered* by your Teachers, till God ſhall give you a full *Encreaſe*. If ye want Judgment now, to prize this Bleſſing, yet, within the firſt Years of your Diſcretion, ye will congratulate your ſelves, and bleſs God, and praiſe your Benefactors for it. You will come to ſay, Oh what had we been, if left unto our ſelves, and to our Parents unable to help us! Left to play in the Streets, and to linger and pilfer from Door to Door! What had we been, when come to Age, but the loweſt Servants, and hardeſt Labourers; or perhaps idle Wanderers and Beggers, or poſſibly ſtrouling Thieves and Robbers! But we adore the Mercy of God, that when as to any ſchooling or breeding, our *Father* and *Mother* had *forſaken* us, then did *God take us up*, and commit us to the Care of many good and generous Chriſtians, who maintained us at their *Charity-Schools*, till we were fitter for the World,

and

and can now live comfortably and creditably in it. We praise the Lord, and can never forget this Benefit bestow'd upon us.

II. But *Secondly*, this good Education of Children is a mighty Blessing in Respect of the *Families* to which they belong.

I might here lead you into a Connexion of many Truths; As *First*, That it is the Ambition and Glory of honourable Marriage, to be bless'd with Children, and the Fruit of the Womb; and yet that Blessing does not depend on the Birth, so much as on the good Breeding of them. And *Secondly*, It is the natural Inclination of all Parents to love their Children; which Love can be express'd no better Way, than by a tender Regard to their their virtuous Education. And *Thirdly*, It is a laudable Kind of Instinct in all Parents, to provide and lay up for their Children; and yet to bring them up in the Nurture and Admonition of the Lord, is the best Portion, the truest Provision they can make for them. Again, *Fourthly*, It is the Hope and the Zeal of all Parents, that their Children may continue and preserve their Name, and carry it down to Posterity in some Credit and Reputation; which cannot well be expected without a right Foundation laid in the good Government and Improvement of those Children. And I might, *lastly*, observe, that the Peace and

Quiet

Quiet of all Families does so much depend upon the good Discipline of Children, and upon reforming the Humours and natural Infirmities of 'em; and above all, the Satisfaction of Parents, is so very sweet in seeing their Children do well in the World; and on the contrary, their Grief and Vexation are so very piercing at their Miscarriage in it; that it must needs be the principal Interest as well as Duty of all Families to have the Children within them carefully brought up to Letters, Manners, and Conscience, that shall be all useful and good. These Things I can only hint, and recommend to your second Thoughts at some other serious Time.

My Eye and Heart are upon the *poor Children*, and I am satisfied that their good Education is a singular Benefit to the meaner Families and Friends they belong unto. Not only, that it is a sensible Ease and Pleasure to the indigent Parents, that the Burden of a Son or Daughter is taken off their Hands, by Cloaths and Schooling providentially given to 'em; but on many other Accounts. The Parents can more easily command their Children, when they come back from School accustomed to Awe, and Revetence, and dutiful Subjection. And they can trust them upon any Errand, or in any Place, when their Church Principle and their Practice at School has been, to keep their

Hands from picking and ſtealing, and their Tongues from lying and all evil ſpeaking. The Parents have ſome Comfort in theſe ſanctified *little ones*, to hear them pray, and read, and rehearſe, and ſing; why, it turns their poor Cottage into a Sort of *Temple*, and in the happy Reform of their own Children, they do as it were *receive Angels unawares*. By this Means, to my Knowledge, ſome Parents have been regenerated and born a-new by the Influence of their own Fleſh and Blood. To ſee their Children between the School-Hours, delighting in their Books and Leſſons, at home; This by Degrees has turn'd the Hearts of the Parents the ſame Way; They have recovered their loſt Reading, and have been reſtor'd to the Knowledge and Practice of Morality and Religion. I have heard of ſome poor Families, almoſt Heatheniſh, and without God in the World, where the profane Parents being pleas'd and overcome with the ſweet Devotions of their Children, have themſelves learned to ſerve God in their Houſes by daily Prayer: So great *Strength* has *God ordained* out of the *Mouths* as it were of *Babes* and *Sucklings*. Nay, and the Parents who thus receive a ſpiritual Bleſſing from their Children, may likewiſe partake of many *temporal* Comforts from 'em: To ſee them tranſplanted in order from the Charity-Schools into ſo-

ber Families, and put out to convenient Trades and Callings; This muſt be a new Joy to the inſufficient Parents; who could not ſo well diſpoſe of 'em; and they are already ſupported with the Hopes of what they may live to enjoy: A help and Allowance from thoſe their Children, as ſoon as they thrive and proſper in the World.

III. *Thirdly*, The Advantage of Childrens Education is very great, in Reſpect of thoſe *Pariſhes* wherein they are born and bred.

It is a wiſe and happy Frame of political Conſtitution, that our Kingdom is divided into Parochial Bounds and Diſtricts; as a large Body into Members, where every Part muſt adorn and defend the whole. Theſe Pariſhes have their Peace and Welfare very much depending on the Behaviour of younger Perſons. The greateſt Diſorders in any Neighbourhood do moſt commonly proceed from the Folly of Children, or the Raſhneſs of Apprentices and Servants, and the like greener Heads. It is *their* Quarrels taken up by thoſe who ſhould be wiſer, that moſt frequently create the Strife and the Variance in this City. Wherefore if all this young Brood were trained up in a ſtrict Fear of God, and a humble Deference to their Superiours; It would very much tend to keeping the Peace and promoting the Proſperity of

every common Place of Habitation. Especially as to meaner Families, the Children of the Poor are too naturally the Nusance of our Streets: They must be so, if suffered to be idle, and ignorant, and vicious: They must be Vermine, preying upon nobler Creatures. And how shall we prevent it? The Laws indeed reasonably enforce each Parish to maintain their own Poor, but this Maintenance is extended chiefly to the old and decay'd People; the *Children* are often thrown upon the wider World; or if there be Law sufficient for their Bodies, and to keep them from starving, yet there is no ordinary legal Provision for their Minds and Souls: That better Part of 'em is still exposed to be found brutish, and in a manner void of Understanding. The happier Use and Benefit of our *Charity-Schools*, where this Defect is so honourably supplied; where our voluntary Contributions do fill up the Measures that must of Necessity fall short in our stated Rates and Taxes. What Mischiefs would otherwise threaten and unavoidably fall upon every populous Parish? The poor ragged Children would swarm like Locusts in our Streets, and by playing about with Lies, and Oaths, and filthy Language in their Mouths, they would corrupt the Children of the better Sort; and by an early Entrance upon pilfering and sharping, they

they would grow up into a Habit of profes'd Stealing, in all the Miſteries of it, from picking of Pockets, to Shop-Lifting and Houſe-Breaking; wherein their Practice no doubt would lie moſt in thoſe Streets, and at thoſe Doors and Windows, with which they have been acquainted from their Childhood. Or if in Spite of Temptations, ſuch ignorant Children ſhould happen to be honeſtly diſpos'd, yet at beſt, they would ſink into a lazy and loitering Kind of Life; and at laſt, by a numerous Offspring, or by Sickneſs, or at fartheſt by old Age, they would become a Burden to the Pariſh; and ſo every Generation would encreaſe that Charge, which is already complained of as too great and grievous to be born.

The more Thanks is due to the publick Spirit of thoſe Perſons, who have caſt in the *Salt* at the Fountain Head, to heal the *Waters*, that were *nought*, and the *Ground* that was *barren*. I mean, the worthy *Citizens*, who begun this laudable Inſtitution of *Charity-Schools*. Wherein the Children of both Sexes, are now *redeemed* from the *Curſe* they before lay under, are now put into a new World, another Courſe of Piety, Honeſty, and Induſtry, wherein, by God's Bleſſing, they are now likely to be no longer a Stain and a Load upon their Birth-Place, but a Service, and an Ornament, and per-

2 *Kings* II. 21.

perhaps, perpetual Benefactors to it. For I doubt not, but ſome one Charity-Scholar or other here preſent, will ariſe into a Figure in the World, and will have a grateful Soul, and he or ſhe will remember and reward the Place of their Birth and Education.

IV. *Fourthly* and laſtly, the Benefit of good Education does ſpread farther, and extend it ſelf into the whole Kingdom.

Of which, there needs no Proof: For a *Kingdom* is but a Collection of Families, and Pariſhes; and whatever is a domeſtick Comfort and a parochial Intereſt, muſt be a National and Univerſal Good: Whatever ſtrengthens the Members, muſt needs invigorate the whole Body. But there are ſome peculiar Advantages to the Common-Wealth. All Government muſt ſubſiſt by Unity, Order, and Peace. Now if Children by timely Diſcipline, are made tractable and obedient to the Advice and Authority of their Parents and Teachers, they are then fitted to the Hands of other lawful Rulers, and the Church and the State will be as quiet as were the Family and the School. But if a perverſe Will and ſelfiſh Humour, if Ignorance, Rudeneſs, Pride and Folly be ſuffered to take Root in our neglected Youth; then will the ſame Weeds appear in every other Age and Station, and the *twice Children* will be ever wanton, and uneaſie,

and

and rebellious, under the beſt of Governments. Worthy Citizens, We cannot be too populous, if we are not tumultuous: It is ill Education that maketh only a confuſed *Multitude*: There muſt be right Breeding to form the regular *Company* and *Society* of Mankind. So wild Nature maketh out a Wood, and a Foreſt; but Care and Coſt muſt raiſe and preſerve the decent *Walks* and *Plantations*. So Herbs and Flowers may have a faint Luſtre in Fields and Hedges, but the incloſed *Gardens* only can improve them into Order and perfect Beauty. In like Manner, Schools and Appartments of Inſtruction are the Seminaries and the Nurſeries of every Common-Wealth, to diſpoſe and prepare Mankind for publick Ornament and Service.

Hence to neglect the Education of Youth, is a ſort of Plot againſt every Government, and may work a ſlow and ſure Deſtruction to it. It was upon this View, that in one of the *Grecian* States, a Law is ſaid to have obtained; That whatever Parents ſpent their Revenues upon their own Luſts, without allowing a competent Share for the ſuitable Breeding of their Children, their Eſtate ſo abuſed, was ſequeſtred to the Government, and they were to bring up ſuch neglected Children. Did it become me to ſay what Laws we want; I would preſume to ſay, that we ſtand in need of ſuch a *Law*, that if Parents

will

will not bestow Education upon their Children, when they are able to do it, their Income (or at least a sufficient Part of it) should be assigned to the Publick, in Trust for Breeding up the innocent Children.

But even that Law would not reach to the destitute Families that cannot possibly afford to bestow this Blessing on their little ones. No *Law* but the Royal one of *Charity* can reach home to the Children of our poor and needy Brethren: And therefore to provide free Learning for these forsaken Souls, was always thought an Act of Generosity and Bounty. It was this Sense and Zeal that at the Beginning of our Reformation, inspir'd so many *English* Patriots to found *Grammar-Schools*; till their Charity this Way began to run into a sort of Excess, and almost bordered on the former Superstition of founding Cells and Monastries. The Intention of multiplying these Grammar-Schools was no doubt good and honourable; that such a Number of poorer Children might have Learning *gratis*, and an Opportunity be opened unto all the neighbouring Youth. But here lay the wrong Turn; The Masters of those Schools set up for *Greek* and *Latin* only; and so their Dispensation excluded one Sex altogether, and was indeed too high for the meaner Boys, born to the Spade and the Plough; if

these

these were admitted, it gave them such an imperfect Taste of Learning, as when they were called out to Labours, and lower Trades, did but fill their Heads with Noise, and help to make them more vain and conceited. I must say, that for *Schools* of this nature, we have enough, and many of 'em excellently governed. If any worthy Persons be now inclined to Erect and Endow any School, it should be, in my Opinion, an *English School*, a Provision for Teaching the Children of the Poor their Mother Tongue, to know their Letters, to Spell, to Read, to Speak, to understand their Bibles and Prayer-Books; and so proceed to Write, and to cast Account, and to know the common Forms of daily Business in a Family, a Shop, and a Parish. *These* are the plain Accomplishments that (without a Syllable of learned Languages) would best become the Generality of People, and make them most useful in their Generation.

And therefore this is the very Method of our *Charity-Schools*, and renders our ordinary Children most fit for Services and proper Employments in the World. Ye are all sensible of it; if ye want a Boy or a Girl for a Servant or Apprentice, where shall a better Choice be made than out of a *Charity-School*? where a neat, and

 tractable,

tractable, and virtuous, and religious little Scholar, is like young *Joseph*, a Blessing to the Family he comes into, and like *him*, in time of Need, may help to relieve a City, and to save a Kingdom.

If our Splendid *Hospital for Seamen* be within a little time adorn'd with an Appartment for Boys, to be bred early to Navigation, and those parts of the Mathematicks that are most useful to guide a Ship, and to survey the World: from whence shall a Supply of those Boys be taken, but from our *Charity-Schools*? where Lads may be pick'd out Sprightly, Hardy, Ingenious, and Good, fitter for the Service of their Queen and Country; fit to enlarge that Dominion of the Seas, which has been long our Right, and is now our eminent Glory.

To return, This good Influence of Knowledge and Instruction on the Happiness of a Kingdom, has made many of our Kings and Queens to be Nursing Fathers and Nursing Mothers to the Children of their People. Our pious King *Alfred*, to banish Paganism and Barbarity from this Island, erected Reading-Schools in several parts of his Dominions, and as we are told by a good Historian, He obliged all his Subjects of Ability to send their Children to those Schools: Nay, and by what we have of his own Royal Writings, we find that He came to this

Joh. Bromton. X. script.

this Resolution, that all Children should be sent to School, to learn to read *English*, and to write it, before they should be put to any Calling. And our Queens have been as Eminent in this Royal Wisdom and Goodness. Our Abbot *Ingulph* tells of himself, that while a Boy, and coming from School to Court, Queen *Edgith* would do him the Honour to hear him and examine him, and by her Maidens give him pieces of Money to encourage his progress in Books and Learning. To come lower down. In the Reign of Queen *Elizabeth*, by Her Royal Example and Countenance, there were more Schools and Colleges founded, than in any three or four Reigns whatever. There seems to be a Reason in the nature of things, that when the more tender Sex ascends the Throne, all the Objects of Pity and Compassion are better consider'd and provided for. So will it be in this Auspicious Reign! Several of the *Charity-Schools* have tasted of Her Majesty's Royal Bounty, and One of them has been already Incorporated by Her Royal Favour. Under the Influences of Her Wisdom and Goodness, We are a happy People! Glorious Success abroad and good Education at home shall (we trust in God) more and more flourish and abound.

Præfat. Alvredi in Col. Camden. p. 28.

Hist. Ingulph. Edit. Gale. p. 62.

Let me now be drawing toward a Conclusion, with this Inference from the whole:

"That we ought all of us, in our ſeveral Stations,
"to promote and carry on this good Work of the
"Education of Children: Eſpecially of the poor-
"er Sort; that we may join Hand in Hand, to
"become Planters and Builders in this noble
"Scheme of National Glory, this beſt Appear-
"ance of Humanity on Earth; Our *Sons grow-*
"*ing up as the young Plants, and our Daughters be-*
"*ing as the poliſhed Corners of a Palace or a Tem-*
"*ple.*

There is no Collection now propos'd for this pious Uſe: We are only to go back and take all Opportunities of recommending the excellent Deſign by our Words and Actions, by our Advice and Perſwaſion, and above all, by our Example. The Arguments for it are too many to bear a mentioning at this Time. You hear them frequently urg'd in the Sermons and Lectures that are preach'd on behalf of theſe poor Children: And you ſee them abounding in the Word of God; eſpecially in the 16*th.* of St. *Matthew*, where our dear Saviour, who choſe to be himſelf an Infant, and would be repreſented as *increaſing in Wiſdom and Stature, and in Favour with God and Man*; He, bleſſed Jeſus! *called a little Child unto him, and ſet him in the midſt of his Diſciples; and ſaid, Verily I ſay unto you, except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven. Whoſoever therefore*

therefore ſhall humble himſelf as this little Child, the ſame is greateſt in the Kingdom of Heaven: And whoſo ſhall receive one ſuch little Child in my Name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a Milſtone were hanged about his Neck, and that he were drowned in the Depth of the Sea. Take heed that ye deſpiſe not one of theſe little ones: For I ſay unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven. No Subject can be more moving, and no Words can be more pathetical upon it.

My Brethren, how has God been with us from our *Youth up until now?* And ever ſince we *hanged on our Mother's Breaſts*, how have his Rod and his Staff been our Comfort and Support? What a mighty Argument of the good Providence of God is given in the Preſervation of young Children! That poor Infants, who can neither help themſelves, nor tell their Wants to others, ſhould be ſupplied with all that is neceſſary for them: That *they* ſhould run ſafely through ſo many Diſorders and Diſeaſes, that are incident to their infirm and tender Age: That *they* ſhould be delivered from ſo many Accidents which hover continually round 'em; and ſhould eſcape a thouſand thouſand Hazards, to which their own Weakneſs, and the Careleſsneſs of others, does expoſe them Night and Day. I

ſay,

ſay, that poor Children ſhould rub through ſuch a Multitude of Miſchances, and ſhould hold up their helpleſs Heads in the midſt of ſo many and great Dangers! Why, that an Infant ſhould eſcape to be a grown Perſon, it is a Miracle of God's Mercy; and it could not be unleſs God covered them under the *Shadow* of his *Wings*, and hid *them as the Apple of his Eye.* Eſpecially if we conſider, that the Children of the Poor, who have leaſt Care and Coſt afforded to them; they generally thrive beſt, grow faſteſt, and live longeſt: while the Children of the Rich and the Noble, who have a nicer Tendance, and a more expenſive Trouble beſtow'd upon 'em, *they* commonly are more weakly and ſickly, and come ſooneſt to untimely Death; that in this Caſe it may appear, how *God is all in all.*

We may forget this Argument; but the ancient Fathers were ſo ſenſible of it, that they did believe and did aſſert, That God Almighty, the Father of the Fatherleſs, did ſet a Guardian Angel over every Child, to watch over and defend the little helpleſs, harmleſs Creature; and they grounded their Opinion on that Text of Scripture, which I lately cited, St. *Matthew* 18. 10. *Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in Heaven their Angels do always behold the Face of my Father which*

is

is in Heaven. And indeed, I think the Text does ſufficiently imply, that theſe poor little ones are under the ſpecial Care and Protection of God, and of his *Miniſtring Spirits*, the *Holy Angels.*

This Divine Guardianſhip has lately appeared after a wonderful Manner, in the Education of poor Children, as well as in the common Protection of 'em. Many Perſons here preſent have ſeen a late Book, entitled, *Pietas Hallenſis*: or a *Publick Demonſtration of the Footſteps of a Divine Being yet in the World, in an Hiſtorical Narration of the Orphan Houſe, and other charitable Inſtitutions at* Glaucha *near* Hall *in* Saxony. The Book was written by an eminent Profeſſor of Divinity, the Paſtor of that Town, and Director of the pious Foundations there; And it ſeems to be written with a great Air of Integrity, cloathed in Modeſty and Humility unaffected. What a ſurpriſing Account is there given of that Charity-School, or Orphan-Houſe, or Hoſpital for Children! How mean was the Beginning of it, from a little Alms-Box fixed at the Miniſter's Study-Door? What inconſiderable Mites were at firſt dropt into it? How did the ſorry Fund for ſome time hardly afford a few Books for the poor Children? But how, by Degrees, did God open the Hearts and Hands of Neighbours and Strangers? Till inſenſibly there

there was enough to provide first a Room for the Charity-School, then Materials for a House, then to lay the Foundations, and again, to enlarge 'em beyond the first Project, and at last, by seasonable and unexpected Supplies, to make up so fair and large a School and Hospital, and sort of University, as no Age hath before seen. Nay, and after all, to maintain it and improve it with no settled Endowment; but by contingent Presents and occasional Contributions only. I confess nothing in the World seems more Providential, or rather more miraculous.

Could we trace the obscurer Footsteps of our own *Charity-Schools*, the Finger of God would be as evident in them: That a private Person or two should project such a publick Design, at first thought impracticable: That it should be tried in one single Parish, as a Specimen of good Meaning only: That it should stand out the Dislike of some few, and the Despair of many others: That the difficult Example should spread it self to other Parishes, and be gaining Ground by little and little, till it took Possession of these Cities, and is hence propagated thro' all the Kingdom. That in the setting up of these Schools, some who unaccountably oppos'd them, were on the sudden reconcil'd to them: That some were made Instrumental in them almost without their own Knowledge: That there was

St. Botolph Aldgate.

a Wheel

a Wheel within a Wheel, and the prime Agents were moſt concealed, to avoid Envy and Oſtentation. I ſay, to think of the many Difficulties, and the overcoming of 'em with little Strength; *this* ſerves to aſſure us, that it is God's Work, and that it does and ſhall proſper in his Hands.

For this Charity has not been confin'd to our own Nation only; the good Example of *England* hath diffuſed it ſelf through many other Proteſtant States and Kingdoms: By our Model the like Charity-Schools are ſetting up in *Holland*, *Switzerland*, *Pruſſia*, *Saxony*, and even in *Moſcovy*; as if our good Works and our Arms were to ſpread their Glory together thro' all *Europe*.

Ten Years are hardly gone and paſt, ſince this Deſign of *Charity-Schools* was firſt laid; and behold the leaſt of Seeds is already become a great *Tree*, and Multitudes of young Children do lodge under the *Branches* of it. Let me read, as has been the Cuſtom of *Spital Sermons*,

A True Report of the Charity-Schools, *and of the great Number of* Poor Children *therein Taught, and most of them Cloathed, and many of them put out in the World.*

I. WITHIN the Cities of *London* and *Westminster*, and within Ten Miles thereof, there be Sixty Four Charity-Schools, in which there be constantly maintained above Fifteen Hundred Boys, and near One Thousand Girls. For the Support of this Charity, there have been voluntary Subscriptions amounting to near *Three Thousand Pounds per Annum*; and the Collections made for this purpose at Sermons and Lectures preach'd for the Children, have been above *Thirteen Hundred Pounds per Annum*: And the stated Gifts and Legacies made to these respective Schools, from the beginning of them, have risen to above *Five Thousand Three Hundred Pounds*. By which means, out of the Number of Children so taught, and generally cloath'd, there have been at least *Six Hundred and Eighty Boys*, and *Two Hundred Girls*, put out Apprentices upon the common Fund; besides many of both Sexes that have been taken as Servants into sober honest Families, and several Boys admitted into Her Majesty's Service at Sea.

II. In other remoter Parts of this Kingdom, according to the Example borrowed from this City, there be about *One Hundred and Fourty Charity-Schools* of the like Nature, wherein about *Three Thousand Poor Children* have been freely taught, and a good part of them cloath'd, some wholly maintain'd, and several of them dispos'd well in the World. Most of this is done by the charitable Contribution of the Inhabitants. In one Town, the

the Subſcriptions amount to above *Two Hundred Pounds per Annum*. Some ſmall Country Schools of Charity are maintain'd at the ſole Expence of private Perſons. Other Schools have been built and encourag'd by Corporations and the Magiſtrates of them. In ſome Places, the Miniſters teach the Children of the Poor to read *gratis*. Several Miniſters pay for all the Children whom their poor Parents will ſend to School. Other Miniſters have applied the Offertories or Collections at Communion to this charitable Purpoſe. And in ſome few Pariſhes, the more able Rectors of them have founded and perpetually endowed ſuch *Charity-Schools*. And by Lay-People many conſiderable Gifts and Legacies have been beſtow'd and bequeath'd to this pious Uſe: *Twenty Pounds per Annum* by one Gentlewoman; *Sixty Pounds per Annum* by another; and no leſs than *Six Thouſand Pounds* to one Place by one particular Gentleman. In all theſe Schools the Children are taught Civility and good Manners, and Reading, and Catechizing: In ſome of them the Boys learn Writing and Arithmetick, and Navigation; and the Girls are taught to Knit, and Sew, and Mark, and Spin, and Card, and mend and make their own Cloaths.

III. In *Wales*, the Governour and Company of the *Mine-Adventurers* of *England* allow, within two ſeveral Counties, *Twenty Pounds per Annum* in each for *Charity-Schools*, to inſtruct the Children of the Miners and Workmen belonging to the ſaid Company; and *Thirty Pounds* Yearly to a Miniſter to read Prayers, Preach, and catechize thoſe Children. In another County, the Lord of the Mannor and Freeholders are Building a *Charity-School* on the Waſt, and encloſing Part thereof, which is to be given for ever for Teaching the poor Children of that Lordſhip. And within other Counties ſome Numbers of Poor Children are taught at the Expence of Private Perſons.

IV. In *Ireland* there is publiſh'd an Account of ſome *Charity-Schools* ſet up in the City of *Dublin*, in Imitation, as the Account expreſſeth it, of the *Charity-Schools* in *London*.

What a comfortable Account is this! at the Foot of it may be written, *The Pleaſure of good Chriſtians, and the Glory of this Age and Nation!* Shall the Papiſts now boaſt of their Piety of *Rome*, and Piety of *Paris*, becauſe of ſome Hoſpitals and Houſes call'd Religious? When this one City does far exceed them in a fundamental Charity, to which *Rome* and all its depending Countries are Strangers and very Enemies. *They* cannot erect Charity-Schools upon *their* Principle, that Ignorance is the Mother of Devotion. They muſt not acquaint the poor Children with the Scriptures, nor with any publick Form of Prayer in their Mother Tongue. This is a Charity which they call *Hereſie*; but ſo we *worſhip the God of our Fathers*, and ſo we teach our Children.

A Method of Inſtruction that will be ſure to arm another Generation againſt the Dangers of Popery. For how will theſe little ones, when grown up to Men and Women; How will they ever blind their own Eyes, and bow down their Necks to that dark Slavery? How will they part with their Bibles, when, like *Timothy*, from a Child they have been acquainted with the Scri-

Scriptures? How will they ſtoop to Beads and *Latin* Charms, who have learned ſo many plain *Forms* of ſound Words in their Catechiſms, Pſalms, and Prayer-Books? No! Every Charity-School is as it were a Fortreſs and a Fronteir Garriſon againſt Popery.

We remember the time, when in a Popiſh Reign, one Artifice of the Jeſuits was, to open a Charity-Grammar-School in the *Savoy*; to inveigle and corrupt our poorer Youth. The beſt Expedient then thought of to countermine that Subtilty, was to open the like Charity-Schools in the Neighbourhood, for a better Education in Learning and the Proteſtant Religion. All our preſent Charity-Schools, tho' not opened directly on the ſame View, yet will ſerve directly to the ſame Purpoſe: to be a Bulwark againſt Popery, and a Grace and Defence of our Reformation. St. *Martin's* *Weſtminſter.*

This good Work muſt be acknowledged to be an Immortal Honour to the laſt and preſent Reigns, which God of his good Wiſdom connected together, as perhaps the only two happy Reigns for many Ages permitted to ſucceed one another. Many of our former Reigns have been diſtinguiſh'd for ſome peculiar Acts of doing Good. The Reign of *Henry* VII. for Uniting the Two Families, and likewiſe for Balancing the Nobility and Commonalty. The Reign of *Henry* VIII. for caſting

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ing off the Yoke of Papal Usurpation, and laying the Foundations of our Reformed Church; That of *Edward* VI. for carrying on the excellent Work: That of Queen *Elizabeth*, for compleating of it: That of King *James* I. for bringing *Great Britain* under one Monarch, and keeping up a continual Peace--- The Reign of King *Charles* II. was not only adorned with a wonderful Restoration of Church and State, and Peace and Plenty; but was likewise bless'd with an Encrease of Hospitals and Schools, and I think, with the first Institution of Charity Feasts--- The last Reign was dignified with a signal Deliverance of these Nations from Popery and Slavery: And the present Reign seems to be reserv'd for higher and more distinguishing Favours of Heaven: For the reducing of *France*, for the restoring of *Spain*, for the preserving all *Europe*, for the Union of our two Kingdoms, and possibly, by degrees, for the greatest Blessing of all, the making us all *of one Heart and one Mind*. But now among other Glories of these two Reigns, this Foundation and Encrease of Charity-Schools and Work-Houses seem to me to shine forth, and to warm our Affections in a very extraordinary Manner.

It is apt indeed to be obscur'd by that Variety of other good Works, which yet really

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adds Luſtre to it: I mean, that Conſtellation of noble Deſigns; The forming Societies for Religion, and for Reformation of Manners, and for promoting Chriſtian Knowledge, and for propagating the Goſpel in Foreign Parts, and for erecting of Parochial Libraries, and what has been the Queen's ſole Prerogative of Charity, the Augmentation of the Livings of the poorer Clergy. Theſe noble Acts, done at a Time when Taxes have been heavy, when Trade has been interrupted, when Murmurs and Factions have been very diſcouraging; *Theſe noble Acts* breaking thro' all Oppoſition, will fill our Annals with the fair and ſweet Memorial of them; and what is more our Concern, will with our Prayers help to draw down a Bleſſing on the preſent Age, and on Poſterity: The prime Bleſſing of her Majeſty's Health, and long Life, to give Protection to all her Allies, to gain Victory over all her Enemies, to reſtore the long broken Balance of *Europe*, and to ſettle Peace and Proſperity to this Church and Nation, that it may be well with *us*, and with our *Children* after us: Which God of his infinite Mercy grant to us and ours, thro' the Mediation of Jeſus Chriſt, *&c.*

FINIS.

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